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A GRAMMAR
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ARABIC LANGUAGE.

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A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI,

AND EDITED

WITH NUMEROUS ADDITIONS AND CORRECTIONS

1487

BY

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LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.



THIRD EDITION

REVISED BY

W. ROBERTSON SMITH,

LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE

AND

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PROFESSOR OF ARABIC IN THE UNIVERSITY OF LEYDEN.

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VOLUME I.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.

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PREFACE TO THE THIRD EDITION.

THE Second Edition of Wright's Grammar of the Arabic language had been out of print long before the death of its author, but he was never able to find the leisure necessary for preparing a New Edition. The demand for it having become more and more pressing, Prof. W. Robertson Smith, who well deserved the honour of succeeding to Wright's chair, resolved to undertake this task. He began it with his usual ardour, but the illness which cut short his invaluable life soon interrupted the work. At his death 56 pages had been printed, whilst the revision had extended over 30 pages more. Robertson Smith had made use of some notes of mine, which he had marked with my initials, and it was for this reason among others that the Syndics of the Cambridge University Press invited me, through Prof. Bevan, to continue the revision. After earnest deliberation I consented, influenced chiefly by my respect for the excellent work of one of my dearest friends and by a desire to complete that which another dear friend had begun. Moreover Prof. Bevan promised his assistance in correcting the English style and in seeing the book through the press.

I have of course adhered to the method followed by Robertson Smith in that part of the Grammar which he revised. Trifling corrections and additions and such suggestions as had already been made by A. Müller, Fleischer and other scholars, are given in square brackets. Only in those cases where it seemed necessary to take all the responsibility upon myself, have I added my initials. Besides the printed list of additions and corrections at the end of the Second Volume, Wright had noted here and there

on the margin of his own copy some new examples (chiefly from the *Nakāid*) which have been inserted, unless they seemed quite superfluous, without any distinctive sign. I have found but very few notes by Robertson Smith on the portion which he had not definitely revised; almost all of these have been marked with his initials. Wright's own text has been altered in a comparatively small number of passages (for instance § 252, § 353), where I felt sure that he would have done it himself. Once or twice Wright has noted on the margin "wants revision."

The notes bearing upon the Comparative Grammar of the Semitic languages have for the most part been replaced by references to Wright's Comparative Grammar, published after his death by Robertson Smith (1890).

I have to acknowledge my obligations to Mr Du Pré Thornton, who drew my attention to several omissions. But my warmest thanks must be given to my dear friend and colleague Prof. Bevan, who has not only taken upon himself all the trouble of seeing this revised edition through the press, but by many judicious remarks has contributed much to the improving of it.

The Second Volume is now in the printers' hands.

M. J. DE GOEJE.

LEYDEN,

February, 1896.

PREFACE TO THE SECOND EDITION.

A SECOND Edition of my revised and enlarged translation of Caspari's Arabic Grammar having been called for, I have thought it my duty not simply to reprint the book, but to subject it again to a thorough revision. In fact, the present is almost a new work; for there is hardly a section which has not undergone alteration, and much additional matter has been given, as the very size of this volume (351 pages instead of 257) shows.

In revising the book I have availed myself of the labours of Arab Grammarians, both ancient and modern. Of the former I may mention in particular the '*Alfīya* (الْفِيَّة) of 'Tbn Mālik, with the Commentary of 'Tbn 'Aqīl (ed. Dieterici, 1851, and the Beirut edition of 1872); the '*Mufaṣṣal* (المُفَصَّل) of 'el-Zamahṣarī (ed. Broch, 1859); and the '*Lāmīyatu 'l-'Af'āl* (لَامِيَّةُ الْأَفْعَالِ) of 'Tbn Mālik, with the Commentary of his son Badru 'd-dīn (ed. Volck, 1866). Of recent native works I have diligently used the '*Miṣbāḥu 'l-Ṭalīb fī Baḥṭi 'l-Maṭālib* (مِصْبَاحُ الطَّالِبِ فِي بَحْثِ الْمَطَالِبِ), that is, the '*Baḥṭu 'l-Maṭālib* of the Maronite Gabriel Farḥāt, with the notes of Buṭrus 'el-Bistānī (Beirut, 1854); 'el-Bistānī's smaller Grammar, founded upon the above, entitled '*Miftāḥu 'l-Miṣbāḥ* (مِفْتَاحُ الْمِصْبَاحِ, second edition, Beirut, 1867); and Nāṣif 'el-Yāzīgī's '*Faṣlu 'l-Ḥiṭāb* (فَصْلُ الْحِطَابِ, second edition, Beirut, 1866).

Among European Grammarians I have made constant use of the works of S. de Sacy (Grammaire Arabe, 2de éd., 1831), Ewald (Grammatica Critica Linguae Arabicæ, 1831-33), and Lumsden (A Grammar of the Arabic Language, vol. i., 1813); which last,

however, is based on the system of the Arab Grammarians, and therefore but ill-adapted, apart from its bulk and rarity, for the use of beginners. I have also consulted with advantage the grammar of Professor Lagus of Helsingfors (*Lärokurs i Arabiska Språket*, 1869). But I am indebted above all to the labours of Professor Fleischer of Leipzig, whose notes on the first volume of De Sacy's Grammar (as far as p. 359) have appeared from time to time in the *Berichte der Königl. Sächsischen Gesellschaft der Wissenschaften* (1863-64-66-70), in which periodical the student will also find the treatises of the same scholar *Ueber einige Arten der Nominalapposition im Arabischen* (1862) and *Ueber das Verhältniss und die Construction der Sach- und Stoffwörter im Arabischen* (1856).

In the notes which touch upon the comparative grammar of the Semitic languages, I have not found much to alter, except in matters of detail. I have read, I believe, nearly everything that has been published of late years upon this subject—the fanciful lucubrations of Von Raumer and Raabe, as well as the learned and scholarly treatises of Nöldeke, Philippi, and Tegnér. My standpoint remains, however, nearly the same as it formerly was. The ancient Semitic languages—Arabic and Æthiopic, Assyrian, Canaanitic (Phœnician and Hebrew), and Aramaic (so-called Chaldee and Syriac)—are as closely connected with each other as the Romance languages—Italian, Spanish, Portuguese, Provençal, and French: they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. In some points the north Semitic tongues, particularly the Hebrew, may bear the greatest resemblance to this parent speech; but, on the whole, the south Semitic dialects, Arabic and Æthiopic,—but especially the former,—have, I still think, preserved a higher degree of likeness to the original Semitic language. The Hebrew of the Pentateuch, and the Assyrian*, as it appears in even the oldest inscriptions, seem

* As regards Assyrian, I rely chiefly upon the well-known works of Oppert, Sayce, and Schrader.

to me to have already attained nearly the same stage of grammatical development (or decay) as the post-classical Arabic, the spoken language of mediæval and modern times.

I have to thank the Home Government of India for contributing the sum of fifty pounds towards defraying the expenses of printing this work; and some of the local Governments for subscribing for a certain number of copies; namely, the Government of Bengal, twenty, and the Home Department (Fort William), twenty-five; the Government of Bombay, ten; of Madras, ten; and of the Punjab, sixty copies. My friend and former school-fellow, Mr D. Murray (of Adelaide, S. Australia), has also given pecuniary aid to the same extent as the India Office, and thereby laid me, and I hope I may say other Orientalists, under a fresh obligation.

Professor Fleischer of Leipzig will, I trust, look upon the dedication as a mark of respect for the Oriental scholarship of Germany, whereof he is one of the worthiest representatives; and as a slight acknowledgment of much kindness and help, extending over a period of more than twenty years, from the publication of my first work in 1852 down to the present year, in which, amid the congratulations of numerous pupils and friends, he has celebrated the fiftieth anniversary of his doctorate.

W. WRIGHT.

CAMBRIDGE,

1st July, 1874.

THE Syndics of the Press are indebted to the liberality of Mr F. Du Pré Thornton for the copyright of this Grammar, which he purchased after the death of the author and presented to them with a view to the publication of a New Edition.

They desire to take this opportunity of expressing their gratitude to Prof. de Goeje for the courtesy with which he acceded to their request that he would complete the revision and for the great labour which he has expended upon the task in the midst of many important literary engagements.

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PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

1. Arabic, like Hebrew and Syriac, is written and read from A right to left. The letters of the alphabet (حُرُوفُ الْهَجَاءِ, حُرُوفُ التَّحْقِيقِ, or حُرُوفُ الْمُعْجَمِ) are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see § 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values.

NAME.	FIGURE.				NUMERICAL VALUE.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
اَلِفُ Elif.	ا	ا	. . .	. . .	1
بَاءُ Ba.	ب	ب	ب	ب	2
تَاءُ Ta.	ت	ت	ت	ت	400
ثَاءُ Th.	ث	ث	ث	ث	500
جِيمُ Gîm.	ج	[ج]	ج	[ج]	3
هَاءُ Hâ.	ح	[ح]	ح	[ح]	8
خَاءُ Hâ.	خ	[خ]	خ	[خ]	600
دَالُ Dal.	د	د	. . .	. . .	4
ذَالُ Dal.	ذ	ذ	. . .	. . .	700

	NAME.	FIGURE.				NUMERICAL VALUE.
		Uncon- nected.	Connected.			
			With a pre- ceding letter.	With a fol- lowing letter.	With both.	
A	رَاءُ Ra.	ر	را	... .	... .	200
	زَايَ } (زَاءُ) } Zay.	ز	زا	... .	... .	7
	سَيْنَ Sin.	س	سا	... .	... .	60
	شَيْنَ Šin.	ش	شا	... .	... .	300
B	صَادُ Ṣad.	ص	صا	... .	... .	90
	ضَادُ Ḍad.	ض	ضا	... .	... .	800
	طَاءُ Ṭā.	ط	طا	... .	... .	9
	ظَاءُ Ḍā.	ظ	ظا	... .	... .	900
	عَيْنَ ‘Ain.	ع	عا	... .	... .	70
	غَيْنَ Ġain.	غ	غا	... .	... .	1000
	فَاءُ Fā.	ف	فا	... .	... .	80
	C	قَافُ Qaf.	ق	قا	... .	... .	100
كَافُ Kaf.		ك	كا	... .	... .	20
لَامُ Lam.		ل	لا	... .	... .	30
مِيمُ Mīm.		م	ما	... .	... .	40
	نُونُ Nun.	ن	نا	... .	... .	50
	هَاءُ Hā.	ه	ها	... .	... .	5
	وَاوُ Wāw.	و	وا	... .	... .	6
	يَاءُ Yā.	ي	يا	... .	... .	10

REM. *a.* **l** in connection with a preceding **l** forms the figures **ل**, **ل**, **ل**. This combination is called *lām-êlif*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before **ي**. The object of it is merely to distinguish *êlif* as the long vowel *ā*, § 3, from *êlif* as the spiritus lenis (*êlif* with *hêmza*, **أ**, § 15).

REM. *b.* The order of the letters **ه** and **و** is sometimes inverted. The Arabs of Northern Africa arrange the letters in a different sequence; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ
ف ق س ش ه و لا ي B

They distinguish **ف** from **ق** by giving the former a single point below, and the latter one above, thus: **ف** *f*, but **ق** *q**. At the end of a word these points are usually omitted, **ف**, **ق**.

REM. *c.* In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

ب <i>bl.</i>	س <i>sh.</i>	ف <i>fy.</i>
ت <i>tl.</i>	ض <i>dh.</i>	ل <i>lg.</i>
ج <i>gh.</i>	ع <i>g.</i>	لم <i>lm.</i>
جج <i>ghgh.</i>	ف <i>fh.</i>	ي <i>yh.</i>

C

[These ligatures, in which one letter stands above another, are very inconvenient to printers, especially when, as in this book, English and Arabic are intermingled; and most founts have some device to bring the letters into line. Thus **حجج** appears as **حجج**, or, in the fount used for this grammar, as **حجج**. The latter method is a recent innovation, first introduced by Lane in his D Arabic Lexicon, and its extreme simplicity and convenience have caused it to be largely adopted in modern founts, not only in Europe but in the East. But in writing Arabic the student ought to use the old ligatures as they are shewn in Mss. or in the more elegant Eastern founts.]

* This is not confined, in the earliest times, to African Mss. In some old Mss., on the other hand, **ق** has the point below, **ق**, **ق**, or even **ق**, **ق**.

A REM. d. Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَةٌ, plur. نَقَطٌ), are divided by the grammarians into *الْحُرُوفُ الْمَهْمَلَةُ*, the loose or free, i.e. unpointed, letters, and *الْحُرُوفُ الْمَعْجَمَةُ*, the bolted or fastened, i.e. pointed, letters. To the former class belong ط, ص, س, ر, د, ح, and غ; to the latter ب, ز, ذ, خ, ش, ظ, and ع. The letters ت, ث, and ي are generally distinguished as follows:

B ب is called *أَلْيَاءٌ مُتَّوَحَّدَةٌ*, the *د* with one point (د);
 ت „ *أَلْيَاءٌ مُتَّيْنَتَانِ مِنْ قَوْفِهَا*, the *د* with two points above (د);
 ي „ *أَلْيَاءٌ مُتَّيْنَتَانِ مِنْ تَحْتِهَا*, the *د* with two points below (د)*;
 ث „ *أَلْيَاءٌ مُثَلَّثَةٌ*, the *د* with three points (ث).

The unpointed letters are sometimes still further distinguished from the pointed by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above, and the like; so that we find in carefully written manuscripts ط; ص; س; ر; د; ذ; ح; ج; ع; ع; etc. Also ه or ه by way of distinction from ه. In some old Mss. ش has only one point above, and then س takes a point below.

REM. e. The letters are also divided into the following classes, which take their names from the particular part of the vocal organs that is chiefly instrumental in producing their sounds.

و م ف ب, *الْحُرُوفُ الشَّفَوِيَّةُ* or *الشَّفَوِيَّةُ*, the labials (شَفَا a lip).

ظ ذ ث, *الْحُرُوفُ اللِّسَوِيَّةُ*, the gingivals, in uttering which the tongue is pressed against the gum (اللِّسَاءُ).

D ص س ز, *الْحُرُوفُ الْأَسَلِيَّةُ*, the sibilants, which are pronounced with the tip of the tongue (الْأَسَلَةُ).

* [With final ي the use of the two points below is optional. Some modern prints, especially those issued at Bairût, always insert them except when the ي represents *êlif makṣûra* (§ 7, rem. b): thus رَمَى, but لَمَى, كَمَى.]

الدُّوْلَقِيَّةُ or الْحُرُوفُ الدَّلْقِيَّةُ, the liquids ن, ل, ر, which are pronounced with the extremity of the tongue (الدُّوْلَقُ or الدَّلْقُ).

الشَّجْرِيَّةُ, the letters ض, ش, ج, which are uttered through the open orifice of the lips (الشَّجْرُ).

التَّطْعِيَّةُ or الْحُرُوفُ التَّطْعِيَّةُ, the letters ط, د, ت, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (التَّطْعُ or التَّطْعُ).

الْحَرْفَانِ اللَّيَّوِيَّانِ, the letters ك and ق, in uttering which the uvula (اللَّهَاءُ) is brought into play.

الْحُرُوفُ الْحَلْقِيَّةُ or حُرُوفُ الْحَلْقِ, the gutturals, هـ, غ, ع, خ, أ.

The letters ي and و are called الْحُرُوفُ اللَّيِّنَةُ or حُرُوفُ اللَّيْنِ, the soft letters, and حُرُوفُ أَعْلَى, the weak letters.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European to acquire, except by long intercourse with natives. The following hints will, however, enable the learner to approximate to their sounds.

ا with *hêmza* (أ, إ, see § 15) is the *spiritus lenis* of the Greeks, the *h* of the Hebrews (as in *אֶחָד*, *אֶבֶן*, *אֶחָד*). It may be compared with the *h* in the French word *homme* or English *hour*.

ب is our *b*.

ت is the Italian dental, softer than our *t*.

ث is pronounced like the Greek *θ*, or *th* in *thing*. The Turks and Persians usually convert it into the surd *s*, as in *sing*. [In Egypt it is commonly confounded with ت, less often with س.] D

ج corresponds to our *g* in *gem*. In Egypt and some parts of Arabia, however, it has the sound of the Heb. *ג*, or our *g* in *get*.

ح, the Heb. *ח*, is a very sharp but smooth guttural aspirate, stronger than هـ, but not rough like خ. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

خ has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

د is the Italian dental, softer than our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded

A like the δ of the modern Greeks, or *th* in *that*, *with*. The Turks and Persians usually convert it into *z*. [In Egypt it is sometimes *z* but oftener *d*.]

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the English *z*.

س is the surd *s* in *sit*, *mist*; ش, *sh* in *shut*.

ص, the Heb. שׁ, is a strongly articulated *s*, somewhat like *ss* in *hiss*.

B ض is an aspirated *d*, strongly articulated between the front part of the side of the tongue and the molar teeth (somewhat like *th* in *this*). The Turks and Persians usually pronounce it like *z*. [In Egypt it is an emphatic *d*, without aspiration, more difficult to an English tongue than the true Bedouin ض.]

ط, the Heb. ט, is a strongly articulated palatal *t*.

ظ bears, strictly speaking, the same relation to ط that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض [with which it is often confounded in Mss.]. The Turks and Persians change it into a common *z*. To distinguish it from ض, ظ is sometimes spoken of as الظَّاءُ الْمَشَّاءُ.

ع, the Heb. ע, is a strong (but to [most] Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Semitic languages, as a mere vowel-letter, or (worse still) as D a nasal *n* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound, as in gargling, of which we have no example in English. The γ of the modern Greeks, the Northumbrian *r*, and the French *r grassé*, are approximations to it*.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but in parts of Arabia, and throughout Northern Africa, it is pronounced as a

* [Hence غ is sometimes replaced by ر, as in the Yemenite مَضَار for مَضَاف, Hamdānī ed. Müller 193, 17 etc., and often in Mss.—De G.]

hard *g*; whilst in [Cairo and some parts of] Syria it is vulgarly con- A
founded with *êlif hêmzatun*, as 'ultu, ya'ûlu, for *kuṭtu, yaḡûlu*.

ك, ل, م, and ن, are exactly our *k, l, m, n*. When immediately
followed by the letter ب, without any vowel coming between them,
ن takes the sound of *m*: as جَنْبَ *jemb*, عَمْبَر *'ambar*, سَمْبَا' *sembā'u*,
not *jēnb*, 'ambar, *sēnbā'u*.

ه is our *h*. It is distinctly aspirated at the end, as well as at
the beginning, of a syllable; e.g. هُم *hum*, أَهْلَكَ *'ahlaka*. In the
grammatical termination ة, the dotted ة [called اَلتَّائِيثِ] is pro-
nounced like ت, *t*)*. B

و and ي are precisely our *w* and *y*. The Turks and Persians
usually give و the sound of *v*.

II. THE VOWELS AND DIPHTHONGS.

3. The Arabs had originally no signs for the short vowels. To
indicate the long vowels and diphthongs they made use of the three
consonants that come nearest to them in sound: viz. ا (without *hêmza*,
see § 1, rem. *a*, and § 15) for *ā*, ي for *ī* and *ai*, و for *ū* and *au*. E.g., C
لَا *lā*, فَيَ *fī*, كَيَ *kai*, دُو *dū*, لَو *lau*.

4. At a later period the following signs were invented to express
the short vowels.

(a) َ *feth* (فَتْح) or *fetha* (فَتْحَة), *a*, *è* (as in *pet*), *e* (nearly the
French *e muet*); e.g. خَلَقَ *halaka*, شَمْسٌ *sëmsun*, كَرِيمٌ *kerîmun*.

(b) ِ *kës* (كَسْر) or *kësra* (كَسْرَة), *i* (as in *pin*), *î* (a dull, obscure *i*,
resembling the Welsh *y*, or the *i* in *bird*); e.g. بَيَ *biki*, أَقْبَطَ *âḡṭun*. D

(c) ُ *ḡamm* (ضَم) or *ḡamma* (ضَمَة), *u* (as in *bull*), *o*, *ö* (nearly as
the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e.g. لَهْ *lahu*,
حَجَّةٌ *hüggjetun*, عَمْرٌ *'ömrün*.

* In point of fact, this figure ة is merely a compromise between
the ancient ت (Heb. ת, תָּ), the old pausal ة (ah), and the
modern ه (Heb. ה), in which last the ه is silent.

- A REM. a. The distinction between the names *fèth*, *kèsr*, *ḍamm*, and *fètha*, *kèsra*, *ḍamma*, is that the former denote the *sounds* *a*, *i*, *u*, the latter the *marks* َ, ِ, ُ. Compare the Hebrew פֶּתַח, שְׁפָרָה, קִבְיָה. The terms نَصَب and رَفْع, commonly used of the case-endings *a*, *u*, are sometimes applied to َ, ُ in other positions; e.g. اَلْحُرُورِيَّةُ بِنَصَبِ اَلْأَحَاءِ. [Another name for *ḍamm* is *kabw*, قَبُو.—De G.]

- REM. b. A vowel is called حَرَكَةٌ, *a motion*, plur. حَرَكَاتٌ; its mark is termed شَكْلٌ, *form or figure*, plur. أَشْكَالٌ or شُكُولٌ.

REM. c. In the oldest Mss. of the Kōr'ān, the vowels are expressed by dots (usually red), one above for *fètha*, one below for *kèsra*, and one in the middle, or on the line, for *ḍamma*. As regards the signs َ, ِ, ُ the third is a small و and the other two are probably derived from ا and ي or ے respectively.

5. Rules for the cases in which these vowel-marks retain their original sounds, *a*, *i*, *u*, and for those in which they are modified, through the influence of the stronger or weaker consonants, into è, e, C ì, o, or ö, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. The following rules may, however, be given for the guidance of the learner*.

- (a) When preceded or followed by the strong gutturals غ, ع, خ, ح, or the emphatic consonants ق, ظ, ط, ض, ص, *fètha* is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, D approaching to that of the Swedish å; e.g. حَمْرٌ *hamrun*, لَعْبٌ *la'bun*, بَقِيَّةٌ *bākīya*, صَدْرٌ *ṣādrun*. Under the same circumstances *kèsra* is

* [Learners whose ears and vocal organs are good, and who have an opportunity of hearing and practising the correct pronunciation of the consonants, will find that the proper shades of sound in the three vowels come without effort when the consonants are spoken rightly and naturally. The approximate rules for pronunciation here given are mainly useful as a guide towards the right way of holding the mouth in pronouncing the consonants as well as the vowels.]

pronounced as *i*, e.g. عَلِمُوا 'ilmun, سَحَرُوا ṣaḥrun, قَسَرُوا qasrun; whilst *ā* damma assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ō*; e.g. لَطَفَ laṭafa, لَطِفَ laṭfun, حَسَنَ ḥosnun or ḥösnun, رَعِبَ ro'ibun, عَمِرَ 'ömrun.

(b) In shut syllables in which there are neither guttural nor emphatic consonants,—and in open syllables which neither commence with, nor immediately precede, one of those letters,—fêṭḥa either has a weaker, less clear sound, approaching to that of *a* in the English words *hat*, *cap*, e.g. كَتَبْتُ katabtu, أَكْبَرُ 'akbaru; or it becomes a B simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e.g. بَلَّ bèl, مَرَكَبٌ mèrkèbun, سَمَكٌ sèmekun, سَمِينٌ semīnun, مَدِينَةٌ medīnètun. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*, e.g. جَرَرْتُ ġarratun, مَرَرْتُ marratun, غَرَرْتُ ġaratun, صَوَّرْتُ ṣūratun; and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks C of the short vowels before the letters ا, ي, and و, respectively, e.g. قَالَ kāla, بَيَعَ bī'a, سَوَّى sāḥun; in which case these letters are called حُرُوفُ الْإِمْدَادِ, *literae productionis*, "letters of prolongation." The combinations اِى and اِو must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants اِو inclines to the sound of *ū*, and *ī* to that of the French *u* or German *ü*, e.g. طَوَّى ṭūw, طَوَّى ṭūw, nearly ṭōrun, ṭūnun.

REM. a. *ā* was at first more rarely marked than the other long vowels, and hence it happens that, at a later period, after the invention of the vowel-points, it was indicated in some very common words merely by a fêṭḥa; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ; هَكَذَا، هُنَا، هَذَا، ذَلِكَ، لَكِنَّ or لَكِنَّ، الْقِيَمَةُ، السَّمَوَاتُ، الْمَلَكَةُ. More exactly, however, the fêṭḥa should be written perpendicularly in this case, so as to resemble a small *ē*lif; e.g. هَرُونَ، إِسْحَاقُ، إِبْرَاهِيمُ، الرَّحْمَنُ، اللَّهُ، الْمَلَكَةُ، الرَّحْمَنُ، اللَّهُ، الْقِيَمَةُ، السَّمَوَاتُ (the resurrection, to be carefully distinguished from

- A ثَلَاثَةٌ، ثَلَاثٌ (ṯ-l-*ṯamētu*, price, value), ذُلِكَ هُنَا. The words ثَلَاثَةٌ، ثَلَاثٌ، are also frequently written defectively ثَلُتْ and ثَلْتُونْ; and occasionally some other vocables, such as ثَمِيَّةٌ and ثَمْنُونَ; رَمْضَنْ، سَلِيمَنْ، تَعْلَى and تَبَرَكْ and ثَمْنُونَ ending in ثَانْ; الشَّيْطَانُ؛ مَعْوِيَةُ؛ خِلْدٌ، مُلِكٌ، الْقِسْمُ، الْحَرْثُ، الْفَاعِلُ and فَاعِلٌ etc. This is more common in Maġribī Mss. than in others.—The long vowel ē is in a very few instances written defectively at the end of a word,
B e.g. اَلْحَافِ، ḥl-Hāfī, اَلْعَاصِ، ḥl-'Aṣī, حَذِيفَةُ بْنُ أَيْمَانَ، Ḥodēifetu 'bnū 'l-Yemānī, for اَلْهَتَدَى for اَلْهُتَدِ، اَلْيَمَانِي، اَلْعَاسِي، اَلْحَافِي.*

REM. b. The letter *o*, preceded by *ḍamma*, is used by the Arabs of North Africa and Spain to indicate a final *o* in foreign words; e.g. قَارْلُو, *Carlo*; دُونْ بَطْرُو, *Don Pedro*; وَادِي آرُو, *the river Guadiaro*.

REM. c. The sound of \bar{a} inclines, in later times and in certain localities, from \bar{a} to \bar{e} , just as that of \bar{e} does from a to \bar{e} (see § 4, a , and § 5, b). This change is called $اَلْاِيْمَالَةُ$, *el'imāla*, the "deflection" of the sound of a and \bar{a} towards that of i and \bar{i} . The Magribī Arabs actually pronounce \bar{a} in many cases as \bar{i} . Hence $رِكَابٌ$ *rikāb*, $لَكِنْ$ *lakīn*, $بَابٌ$ *bāb*, $لِسَانٌ$ *lisān*, are sounded *rikēi*, *lēkin*, *bīb*, *līsīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written $بَجَا$, $جَيَّان$, $قَنَالَش$, $لَبْرَالَه$.

7. ا corresponds to fèṭḥa, ي to kèsra, and و to ḍamma; whence ا is called أُخْتُ الْفَتْحَةِ, the sister of fèṭḥa, ي, أُخْتُ الْكَسْرِ, the sister of kèsra, and و, أُخْتُ الضَّمَّة, the sister of ḍamma. Fèṭḥa before ي and و forms the diphthongs ai and au, which retain their original clear sound after the harder gutturals and the emphatics, e.g. صَيْفٌ saifun,

* [The omission of final **ع** in these cases is hardly a mere orthographical irregularity, but expresses a variant pronunciation in which the final **ي** was shortened or dropped. See Nöldeke, *Gesch. d. Qorān's*, p. 251.]

خَوْفٌ *haufun*; but after the other letters become nearly *ē* (Heb. ֶֿֿֿ) *ā* and *ō* (Heb. ֹֿֿֿ), e.g. سَيْفٌ *sèifun*, مَوْتُ *m'otun* (almost *sèifun*, *mōtun*).

REM. a. After *و* at the end of a word, both when preceded by *damma* and by *fèṭḥa*, *l* is often written, particularly in the plural of verbs; e.g. نَصَرُوا, رَمَوْا, يَغْزُوا. This *l*, in itself quite superfluous (*ḏlif otiosum*), is intended to guard against the possibility of the preceding *و* being separated from the body of the word to which it belongs, and so being mistaken for the conjunction *وَ* *and*. It is called *أَلِفُ الْوَقَايَةِ*, the *guarding ḏlif*, or *أَلِفُ الْفَاصِلَةِ*, the *separating ḏlif*.

REM. b. *ي* at the end of a word after a *fèṭḥa* is pronounced *B* like *l*, e.g. فَتَى *fatā*, رَمَى *ramā*, أَلَى *'ilā**, and is called, like *l* itself in the same position (e.g. بَهَسَا *Bèhnesā*, غَزَا *jazā*), *أَلِفُ الْمَقْصُورَةِ*, the *ḏlif that can be abbreviated*, in contradistinction to the *lengthened ḏlif*, *أَلِفُ الْمَمْدُودَةِ* (see § 22 and § 23, rem. a), which is protected by *hèmza*. It receives this name because, when it comes in contact with a *hèmza conjunctionis* (see § 19, rem. f), it is shortened in pronunciation before the following consonant, as are the *و* and *ي* in *أَبُو* and *أَبِي* before *أَلْوَزِير* (see § 20, b)†.

REM. c. If a pronominal suffix be added to a word ending *C* in *ي*, the *ي* is sometimes retained according to old custom, as in *رَمَيْهِ* or *رَمِيَهُ*, but it is commonly changed into *l*, as *رَمَاهُ*.

* [But *يَدَى*, with the mark *jèzma* (see § 10), as in *كَيْ*, is the diphthong *ai*.] The diphthong *ai*, when final, is often marked in old Mss. by the letters *ا* suprascript; e.g. *يَدَى كِلْ مِعْطَاءَ*, i.e. *يَدَى yèdai*, not *yèdā*.

† [It would seem that the early scribes who fixed the orthographical usage made a distinction of sound between *ي* and *ل*, pronouncing the former nearly as *ē*; cf. rem. d. On the other hand many Mss., even very ancient ones, write *ل* where the received rules require *ي*. According to the grammarians *ḏlif maḵṣūra* is always written *ي* in words of more than three letters unless the penultimate letter is *Yā* (as *يَحْيَا* *he will live*, *دُنْيَا* *world*). In words of three letters, the origin of the final *ā* must be considered; a "converted *Yā*" gives *ي*, a "converted *Wāw*" gives *ل*. See the details below §§ 167, 169, 213 etc.]

- A REM. *d.* In some words ending in ة we often find و instead of ة , as حَيَوُو or حَيَوُو , صَلَوُو or صَلَوُو , زَكَوُو or زَكَوُو , نَجَوُو , عَدَوُو , رَبَّو for رَبَّو ; further يَ for ة in the loan-word تَوْرِيَّة or تَوْرِيَّة ; according to which older mode of writing we ought to pronounce the ة nearly as ä or ē respectively*.

8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, ان , ين , ون or ون . This is called التَّنْوِين , the *tênwîn* or “nutation” (from the name of the letter ن *nûn*), and takes place only at the end of a word; e.g. مَدِينَةٌ *medînètun*, بِنْتٌ *bintin*, مَالٌ *mālun*. See § 308.

REM. *a.* ة takes an ا after all the consonants except ة ; as بَابًا , رِيحًا , but خَلِيفَةً . However, when it precedes a ي , no ا is written, as in هُدًى ; nor, according to the older orthography, when it accompanies a *hêmza*, as in شَيْءٌ , for which we more usually find شَيْئًا . This *êlif* in no way affects the quantity of the vowel, which is always short: *bābān*, *rīhān*.

- C REM. *b.* To one word و is added, without in any way affecting the sound of the *tênwîn*, viz. to the proper name عَمْرُو ‘*Amr*’ (not ‘*Amrū*’), genit. عَمْرُو , accus. عَمْرًا , rarely عَمْرَوًا , [or, when the *tênwîn* falls away (§ 315, *a*, rem. *b*) عَمْرُو in all three cases], so written to distinguish it from another proper name that has the same radical letters, viz. عَمَرٌ ‘*Omar*’, genit. and accus. عَمْرٌ . The و of عَمْرُو and عَمْرُو is, however, often neglected in old manuscripts. [Cf. the use of و to represent *tênwîn* in proper names in the Nabataean inscriptions.]

- D REM. *c.* In old Mss. of the *Ḳor’ān*, the *tênwîn* is expressed by doubling the dots which represent the vowels; ـَـَ = ـَـَ , ـِـِ = ـِـِ , ـِـِ = ـِـِ .

* [The prophet said أَفْعُو for أَفْعَى , حَدَّو for حَدَّاه . Zamahšarī, *Faḳḳ* i. 114.—De G.]

III. OTHER ORTHOGRAPHIC SIGNS.

A

A. Ġèzma or Sukūn.

9. Ġèzma, جَزْمَة or جَزْم (amputation), ْ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e.g. بَلْ *bəl*, هُمْ *hum*, كَتَبْتُمْ *katabtum*, سَفَسَفَ *səfsəfa*, قُرْآنُ *kor-ānun* (not *ko-rānun*). It corresponds therefore to the *Shēvā quiescens* of the Hebrew, with which its other name سُكُون, *rest*, coincides.

REM. a. A letter which has no following vowel is called حَرْفٌ B ساكنٌ, a *quiescent letter*, as opposed to حَرْفٌ مُتَحَرِّكٌ, a *movent letter*. See § 4, rem. b.

REM. b. Letters that are assimilated to a following letter, which receives in consequence the *tēšdid* or mark of doubling (see § 11 and § 14), are retained in writing, but not marked with a Ġèzma; e.g. أَرَدْتُ مِنْ رَبِّهِ، أَلرَّحْمَنِ، not أَرَدْتُ، مِنْ رَبِّهِ، أَلرَّحْمَنِ.

REM. c. The same distinction exists between the words *ġèzm* and *ġèzma*, as between *fèṭḥ* and *fèṭḥa*, etc. (see § 4, rem. a).

REM. d. Older forms of the Ġèzma are ̣ and ̤, whence the later ْ, instead of the common ْ or ْ. In some old Mss. of the *Qur'ān* a small horizontal (red) stroke is used, ̣.

10. ي and و, when they form a diphthong with *fèṭḥa*, are marked with a Ġèzma, as يَوْمٌ، كَيْ، يَدِي; but when they stand for *ēlif productionis* they do not take this sign (see § 7, rem. b, c, d).

REM. In many manuscripts a Ġèzma is placed even over the letters of prolongation, e.g. سِيمٌ، صَبُورٌ، قَالٌ; and over the *ēlif maḳṣūra*, e.g. هُدًى، عَلَى هُدًى for هُدًى، عَلَى.

B. Tēšdid or Šēdda.

D

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُسَدَّدٌ), without the interposition of a vowel (see rem. a), is written only once, but marked with the sign ّ, which is called

A **التَّشْدِيدُ**, the *tèsdîd* (*strengthening*)*; e.g. **أَكَلْتُ** *el-kulla*, **كَلَّ** *kullan*, **أَسَمِرُ** *es-sèmmi*, **سَمِرَ** *sèmmîn*, **أَلْمُرُ** *el-murru*, **مُرَّ** *murrun*. It corresponds therefore to the *Daghest forte* of the Hebrew.

REM. a. The solitary exception to this rule, in the verbal forms **قُوِلَ** *kūwila* and **تُقَوِّلُ** *tuḳūwila*, instead of **قُولَ** and **تُقَوِّلَ**, admits of an easy explanation (see § 159).—When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and consequently the *tèsdîd* is not required; e.g. **فَرَرْتُ**, 2d pers. sing. masc. Perf. of **فَرَّ**; **تَفَتَّتَتْ**, 3d pers. sing. fem. Perf. of the fifth form of **فَتَّ**.

REM. b. A consonant can be doubled, and receive *tèsdîd*, only when a vowel precedes and follows it. The cases treated of in § 14 form no exception to this rule.

REM. c. All consonants whatsoever, not even *êlif hêmzatum* excepted, admit of being doubled and take *tèsdîd*. Hence we speak and write **رَأْسٌ** *ra'âsun*, **سَأَلُ** *sa'âlu*, **نَأَى** *na'âfun*.

C REM. d. **ش** is an abbreviated **ش**, the first radical of the name **تَشْدِيدُ**, or the first letter of the name **شَدَّةٌ**, which the African Arabs use instead of the other. Or it may stand for **شد** (from **مُسَدَّدٌ**), since in the oldest and most carefully written manuscripts its form is **ش**. Its opposite is **خف**, i.e. **خَفَّ** (from **مُخَفَّفٌ** *lightened, single*); e.g. **سِرًّا وَعَلَانِيَةً** *secretly and openly*.

D REM. e. *Tèsdîd*, in combination with **اَ**, **إِ**, **أَ**, **أُ**, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with **اَ** the Egyptians write **أَ** instead of **أَ**; but elsewhere, at least in old manuscripts, **أَ** may stand for **أَ** as well as **أَ**. The African Arabs constantly write **أَ**, **أَ**, **أَ**, for **أَ**, **أَ**, **أَ**. In the oldest Mss. of the *Kor'an*, *tèsdîd* is expressed by **اَ** or **اَ**, which, when accompanied by *kèsra*, is sometimes written, as in African Mss., below the line. In African Mss. the vowel is not always written with the *sédda*; **أَ** alone may be = **أَ**, &c.

* [The *nomen unitatis* is **تَشْدِيدَةٌ**.—De G.]

12. Tèsdîd is either *necessary* or *euphonic*.

A

13. The *necessary tèsdîd*, which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادَّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (amara) means *he commanded*, but أَمَّرَ (ammara), *he appointed some one commander*; مُرَّ (murrun) is *bitter*, but a word مُر (murun) does not exist in the language.

REM. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tèsdîd* B *necessarium* scarcely ever follows the long vowels و and ي, as in مَادَّةَ, مَارَّ, though it is sometimes found after ل, as in تُوِّدَ الثَّوْبَ, يَكْتَبَانِ (see § 25). Nor does it occur after the diphthongs وَاو and اِي, save in rare instances, like حُويصة and دويبة [see § 277].

14. The *euphonic tèsdîd* always follows a vowelless consonant, which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used :—

(a) With the letters ط, ظ, ض, ص, ش, س, ز, ر, ذ, د, ث, ت, (dentals, sibilants, and liquids,) after the article أَلْ; e.g. التَّمَرُ et-tèmru; الرَّحْمَنُ 'ar-raḥmānu; الشَّمْسُ 'es-šemsu; الظُّلْمُ 'az-ẓolmu; أَلَيْلُ el-lèilu, or, in African and Spanish manuscripts, أَيْلُ.

REM. a. These letters are called الْحُرُوفُ الشَّمْسِيَّةُ, the solar letters, because the word شَمْسُ, sun, happens to begin with one of them; and the other letters of the alphabet الْحُرُوفُ الْقَمَرِيَّةُ, the lunar letters, because the word قَمَرٌ, moon, commences with one of D them.

REM. b. This assimilation is extended by some to the ل of هَلْ and بَلْ, especially before ر, as هَلْ رَأَيْتَ.

(b) With the letters ي, و, م, ل, ر, after n with gèzm, e.g. مِرْ رَبِّهِ mir rabbihi, مِّنْ لَّيْلٍ, and after the nunation, e.g. كِتَابٌ مُّبِينٌ kitābun mubīnun, for kitābun mubīnun. The n of the

- A words **مِنْ**, **عَنْ**, **أَنْ**, is often not written when they are combined with **أَنْ لَّا** for **لَّا عَنْ مَا** or **عَمَّا** for **مِنْ مِمَّنْ** or **مِنْ مِمَّنْ**; e.g. **مِمَّنْ** for **مِنْ مِمَّنْ** or **مِنْ مِمَّنْ**; **لَّا**, **مَنْ**, **مَا**.

REM. a. If to the above letters we add **ن** itself, as **نَ تَكْتَبُ**, **أَنْ تَكْتُبُونَ**, the mnemonic word is **يُرْمَلُونَ**.

REM. b. **أَنْ لَّا** is equally common with **لَّا**, but **مِمَّنْ**, **عَمَّنْ**, **مِمَّا**, **عَمَّا**, are hardly ever written separately; **مَنْ لَّا**, on the contrary, always. Similarly we find **لَّا** for **إِنْ لَّا** (if not), **إِمَّا** for **إِنْ مَا** (if, with

- B redundant **مَا**) and occasionally **أَمَّا** for **أَنْ مَا** (that, with redundant **مَا**).

(c) With the letter **ت** after **ث**, **د**, **ذ**, **ض**, **ط**, **ظ** (dentals), in certain parts of the verb; e.g. **لَبِثْتُ** *lèbittu* for **لَبِثْتُ** *lèbittu*; **أَرَدْتُ**

'aradtu for **أَرَدْتُ** *'aradtu*; **أَتَّخَذْتُ** *attahattum* for **أَتَّخَذْتُ** *attahattum*; **بَسَطْتُ** *basattum* for **بَسَطْتُ** *basattum*. Many grammarians, however, reject this kind of assimilation altogether, and rightly, because the

- C weaker servile letter, like **ت**, is an unnatural mutilation of an essential part of the word.

REM. a. Still more to be condemned are such assimilations as **عَدْتُ** for **عَدْتُ**, **خَبَطْتُ** for **خَبَطْتُ**.

REM. b. If the verb ends in **ت**, it naturally unites with the second **ت** in the above cases, so that only one **ت** is written, but the union of the two is indicated by the *tésid*; as **تَبَيَّنْتُ** for **تَبَيَّنْتُ**.

C. *Hèmza or Nèbra*.

- D 15. **Èlif**, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark **هَمْزَة** or **هَمْزَة**, *compression*, viz. of the upper part of the windpipe, see § 4, rem. a), which is also sometimes called *nèbra* (**نَبْرَة**, *elevation*); e.g. **أَسَدٌ**, **سَالٌ**, **قَرَأٌ**, **رَأْسٌ**, **إِقْرَأُ**, **إِقْلِيدُ**, **خَطَا**, **أَمَرٌ**, **خَطَا**.

REM. a. In cases where an *èlif conjunctionis* (see § 19, a, b, c, and rem. d, e) at the beginning of a word receives its own vowel, the grammarians omit the *hèmza* and write merely the vowel; e.g.

أُقْتُلُ, **إِبْنٌ**, **إِقْرَأُ**, **أَلْحَمْدُ لِلَّهِ**.

REM. b. ء is probably a small ع, and indicates that the *êlif* is to be pronounced almost as 'ain. In African (and certain other) Mss. it is sometimes actually written ء; e.g. اَخْلَقَ. In the oldest Mss. of the Kōr'ān, hêmza is indicated by doubling the vowel-points; e.g., اَلْمُؤْمِنُونَ = المومنون, اَلْقُرْآنُ = القرآن. It is also marked in such Mss. by a large yellow or green dot, varying in position according to the accompanying vowel (see above, § 4, rem. c).

REM. c. Hêmza is written between the l and the vowel that accompanies it, or the gèzma (see the examples given above); but B we often find خَاسِيَيْنَ for خَاسِيَيْنَ, سِرِّ for سِرِّ (see § 16), and occasionally سِئْلَ for سِئْلَ, اِنَّ for اِنَّ, اِنْ for اِنْ, خَطَا for خَطَا, and the like.

REM. d. The effect of the hêmza is most sensible to a European ear at the commencement of a syllable in the middle of a word, preceded by a shut syllable; e.g. مَسْأَلَةٌ, *mas'alatun* (not *ma-salatun*) اَلْقُرْآنُ, *el-kor-'ānu* (not *el-ko-rānu*).

16. ي and و take hêmza, when they stand in place of an *êlif* C *hêmzatun** (in which case the two points of the letter ي are commonly omitted); e.g. جِئْتُ for جِئْتُ, خَاسِيَيْنَ for خَاسِيَيْنَ, بُوسٌ for بُوسٌ, رُوسٌ for رُوسٌ, رُوسٌ for رُوسٌ.

17. Hêmza alone (ء) is written instead of ا, ي, و, in the following cases.

(a) Always at the end of a word, after a letter of prolongation or a consonant with gèzma, e.g. جَاءَ, *gā'a*, رَدَّاءَ, *rdā'a*, جِئَ, *gī'a*, D رَدِيَّ, *rdī'a*, سُوًى, *sū'un*; ضَوْءَ, *ḍū'a*, or more commonly ظَمًا (see § 8, rem. a); and in the middle of a word, after an *êlif productionis*, provided the hêmza has the vowel fetha, as اَعْدَاءُكُمْ, *ā'adā'ukum* (but for اَعْدَاءُكُمْ and اَعْدَاءُكُمْ the Arabs usually write اَعْدَائِكُمْ and اَعْدَاؤَكُمْ).

REM. Accusatives like سَيِّئًا and ظَمًا are often written, though

* [See below, §§ 131 seq.]

- A contrary to rule, ^{شَيْئًا} ^{ظُلُمًا}; and in old Mss. we find such instances as ^{رَدًّا} for ^{رَدًّا}.

(b) Frequently in the middle of words, after the letters of prolongation and ^و and ^ي, or after a consonant with *gèzma*, e.g. ^{مَقْرُوَّةٌ} for ^{يَسْأَلُ} ^{يَسْأَلُ}; ^{تَوَامٌ} for ^{تَوَامٌ} ^{تَوَامٌ}; ^{مُؤَبَّاتٌ} for ^{مُؤَبَّاتٌ} ^{مُؤَبَّاتٌ}; and also after *kèsra* and *ḍamma* before the ^ي and ^و of prolongation, e.g. ^{رُؤُوسٌ} for ^{رُؤُوسٌ} ^{رُؤُوسٌ}. Hémza between *ā*, *ū*, *ā*, *ū*, *āū*, and *ūū*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. ^{مَقْرُوَّةٌ} for ^{مَقْرُوَّةٌ} ^{مَقْرُوَّةٌ}; ^{خَطِيئَةٌ} for ^{خَطِيئَةٌ} ^{خَطِيئَةٌ} or ^{خَطِيئَةٌ} ^{خَطِيئَةٌ} ^{خَطِيئَةٌ} or ^{رُؤُوسٌ} ^{رُؤُوسٌ} or ^{رُؤُوسٌ} ^{رُؤُوسٌ}, which words must always be pronounced *maḳrū'atun*, *ḥaṭī'atun*, *ru'ūsun*.

- REM. a. After a consonant with *gèzma*, which is connected with a following letter, hémza and its vowel may be placed above the connecting line; as ^{أَسْأَلُ} for ^{أَسْأَلُ}.

- REM. b. A hémza preceded by *u* or *i*, and followed by *a* or *ā*, may be changed into pure ^و or ^ي; as ^{جَوْنٌ} for ^{جَوْنٌ} ^{جَوْنٌ}; ^{سَوَالٌ} for ^{سَوَالٌ} ^{سَوَالٌ}; ^{سُؤَالٌ} for ^{سُؤَالٌ} ^{سُؤَالٌ}; ^{مِئَةٌ} for ^{مِئَةٌ} ^{مِئَةٌ}; ^{لِئَامٌ} for ^{لِئَامٌ} ^{لِئَامٌ}.—If preceded by *ā* or *ī*, or the diphthong *ai*, the hémza may likewise be changed into ^و or ^ي, whatever be the following vowel; as ^{مَقْرُوَّةٌ} for ^{مَقْرُوَّةٌ} ^{مَقْرُوَّةٌ}; ^{مَقْرُوَّةٌ} for ^{مَقْرُوَّةٌ} ^{مَقْرُوَّةٌ}; ^{فِي} for ^{فِي} ^{فِي}; ^{بَرِيَّةٌ} for ^{بَرِيَّةٌ} ^{بَرِيَّةٌ}; ^{نَبِيٌّ} for ^{نَبِيٌّ} ^{نَبِيٌّ}; ^{نَبِيٌّ} for ^{نَبِيٌّ} ^{نَبِيٌّ}; ^{نَبِيٌّ} for ^{نَبِيٌّ} ^{نَبِيٌّ}.—If the hémza has *gèzma*, it may [lose its consonantal power and] be changed into the letter of prolongation that is homogeneous with the preceding vowel, as ^{رَأْسٌ} for ^{رَأْسٌ} ^{رَأْسٌ}; ^{رَأْسٌ} for ^{رَأْسٌ} ^{رَأْسٌ}; necessarily so, if the preceding consonant be an *ḥlif* with hémza, as ^{أَمِنْ} or ^{أَمِنْ} ^{أَمِنْ}, ^{أَمِنْ} for ^{أَمِنْ} ^{أَمِنْ}, ^{أَمِنْ} for ^{أَمِنْ} ^{أَمِنْ}. [This is called ^{تَخْفِيفُ الْهَمْزَةِ}.]

REM. c. The name ^{دَاوُدَ} or ^{دَاوُدَ}, *David*, is often written ^{دَاوُدَ}, but must always be pronounced *Da'ūdū*.

D. Waṣla.

18. When the vowels with hêmza (أُ | إ | ؤ), at the commencement of a word, are absorbed by the final vowel of the preceding word, the elision of the spiritus lenis is marked by the sign ۞, written over the ělif, and called وَصَلٌ, or وَصَلَةٌ, or صَلَّةٌ (see § 4, rem. a), i. e. *union*; e.g. رَأَيْتُ أَبْنَكَ 'abdu 'l-mèliki for عَبْدُ الْمَلِكِ 'abdu ʔl-mèliki; رَأَيْتُ ابْنَكَ 'abdu 'l-mèliki for عَبْدُ الْمَلِكِ 'abdu ʔl-mèliki; رَأَيْتُ ابْنَكَ 'abdu 'l-mèliki for عَبْدُ الْمَلِكِ 'abdu ʔl-mèliki.

REM. a. ۞ seems to be an abbreviation of ص in وَصَلٌ or صَلَّةٌ; or rather, it is the word صَلَّةٌ itself. In the oldest Mss. of the B Kōr'an the waṣl is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient Maġribī Mss. the stroke is used, with a point to indicate the original vowel of the elided ělif; e.g., عَرَضَ فِي سَبِيلِ اللَّهِ, i. e. عَرَضَ فِي سَبِيلِ اللَّهِ. Hence even in modern African Mss. we find ۞ ۞ ۞ ۞ ۞ instead of the usual ۞.

REM. b. Though we have written in the above examples الْمَلِكِ and ابْنَكَ, yet the student must not forget that the more correct C orthography is الْمَلِكِ and ابْنَكَ. See § 15, rem. a, and § 19, rem. d.

19. This elision takes place in the following cases.

(a) With the أ of the article أَلْ; as أَبُو الْوَزِيرِ for أَبُو الْوَزِيرِ, the father of the wèzīr.

(b) With the إ and ؤ of the Imperatives of the first form of the regular verb; as قَالَ أَسْمَعْ for قَالَ اسْمَعْ, he said, listen; قَالَ أَقْتُلْ for قَالَ اقْتُلْ, he said, kill.

(c) With the إ of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see § 35), and the ؤ of the Perfect Passive in the same forms; e.g. هُوَ أَنْهَزَمَ for هُوَ انْهَزَمَ, he was put to flight; وَأُسْتُعْمِلَ for وَأُسْتَعْمِلَ, and he was appointed governor; أَلْأَقْتِدَارُ the being able (to do something); أَلْأَنْقِرَاضُ till the downfall or extinction.

A (d) With the **ا** of the following eight nouns:

ابْن, and ابْنٌ or ابْنٌ, a son.	ابْنَةٌ, a daughter.
اِثْنَان, two (masc.).	اِثْنَتَان, two (fem.).
اِمْرُؤ, or اِمْرُؤٌ, a man.	اِمْرَأَةٌ, a woman.
اِسْت, the anus.	اِسْمٌ (rarely اِسْمٌ), a name.

REM. a. With the article اِمْرُؤ and اِمْرَأَةٌ take, in classical

B Arabic, the form اَلْمَرْء and اَلْمَرْأَة.

REM. b. The hêmza of اَيْمُن, oaths, is also elided after the asseverative particle لَ, and occasionally after the prepositions مَعَ and مِنْ (which then takes fêthâ instead of gâzma); as لَا اَيْمُنَ اَللّٰهُ by God (lit. by the oaths of God), for which we may also write لَيْمُنُ اَللّٰهُ, omitting the ا altogether, or, in a contracted form, لَيْمُ اَللّٰهُ.

C REM. c. In the above words and forms, the vowel with hêmza is in part original, but has been weakened through constant use (as in the article, and in اَيْمُن after لَ); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

REM. d. It is naturally an absurd error to write ا at the beginning of a sentence instead of êlif with hêmza, as اَلْحَمْدُ اَللّٰهُ instead of اَلْحَمْدُ اَللّٰهُ. The Arabs themselves never do so, but, to indicate

D that the êlif is an êlif conjunctionis (see rem. f), they omit the hêmza and express only its accompanying vowel, as اَلْحَمْدُ اَللّٰهُ. See § 15, rem. a, and § 18, rem. b.

REM. e. In more modern Arabic the elision of the êlif conjunctionis (see rem. f) is neglected, especially after the article, as بَعْدَ اِنْقِرَاضِهِمْ, بِئْسَ اَلْاِسْمُ, اِلَى اَلْاِنْقِرَاضِ, اَلْاِقْتِدَارُ; but the grammarians brand this as خُرُوجٌ عَنِ كَلَامِ اَلْعَرَبِ وَلَحْنٌ فَاحِشٌ.

REM. *f.* The ělif which takes waṣla is called **أَلِفٌ تَوَصِّلُ** or **هَمْزَةٌ** A
التَّوَصِّلِ, ělif or hêmza conjunctionis, the connective ělif; the opposite
 being **أَلِفٌ تَقْطَعُ**, ělif sejunctionis or separationis, the disjunctive ělif.

20. The ělif conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with ġezma. To these different cases the following rules apply.

(a) A short vowel simply absorbs the ělif conjunctionis with its vowel; see § 19, *b* and *c*. B

(b) A long vowel is shortened in pronunciation, according to the rule laid down in § 25; e.g. **فِي النَّاسِ** *fī 'n-nāsi*, among men; **أَبُو الْوَزِيرِ** *'abū 'l-wəzīri*, the father of the wəzīr, for *fī* and *'abū*. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following ělif (either according to § 19 or by poetic license). Hence **فِي الْإِبْتِدَاءِ**, in the beginning, is pronounced as if written **فِي الْإِعْلَالِ**, *in the beginning*, as if written **فِي الْإِعْلَالِ** C
فِي الْإِعْلَالِ, *subject to change (a weak letter)*, as **فِي الْإِعْلَالِ** D
فِي الْإِعْلَالِ, *subject to change (a weak letter)*, as **فِي الْإِعْلَالِ** D
 of these examples the *l* is an ělif conjunctionis; in the other two it is an ělif separationis, but has been changed for the sake of the metre into an ělif conjunctionis. The suffixes of the 1st pers. sing., **يَ** and **نِي**, may assume before the article the older forms **يَ** and **نِي**; e.g. **نِعْمَتِي الَّتِي** *my grace which*, **إِهْدِنِي الصِّرَاطَ** *guide me on the* D
way, instead of **نِعْمَتِي الَّتِي** and **إِهْدِنِي الصِّرَاطَ**, which latter forms are equally admissible.

(c) A diphthong is resolved into two simple vowels, according to the law stated in § 25, viz. *ai* into *āi*, and *au* into *āu*; as **فِي عَيْنِي الْمَلِكِ** *fī 'aināi 'l-məliki*, in the eyes of the king, for **فِي عَيْنِي الْقَوْمِ** *ihšāi 'l-kauma*, fear the people; **مُصْطَفَوُ اللَّهِ** *muṣṭafāu 'llāhi*, the elect of God, for **مُصْطَفَوُ اللَّهِ**. The silent ělif (§ 7, rem. *a*) does not prevent the resolution of the diph-

A thong, as رَمَوْا الْحِجَارَةَ ramū 'l-higārata, they threw the stones; فَلَمَّا رَأَوْا النَّجْمَ fa-lammā ra'ū 'n-nəǧma, and after they saw the star. But أَوْ and لَوْ take kèsra, as أَوْ اسْمُهُ or his name; لَوْ اسْتَقْبَلَ if he went to meet.

(d) A consonant with ġèzma either takes its original vowel, if it had one; or assumes that which belongs to the ėlif conjunctionis; or adopts the lightest of the three vowels, which in its nature approaches nearest to the ġèzma, viz. kèsra. Hence the pronouns of the

B 2d and 3d pers. plur. masc., أَنْتُمْ you, and هُمْ they, the pronominal suffixes of the same pronouns, كُمْ your, you (accus.), and هُمْ their, them, and the verbal termination of the 2d pers. plur. masc. Perf. تُمْ, take ḍamma (in which they originally ended); as أَنْتُمْ الْكَاذِبُونَ ye are the liars; لَعَنَهُمُ اللَّهُ may God curse them! رَأَيْتُمُ الرَّجُلَ ye have seen the man. The same is the case with مُذْ, since, from which time forth, because it is contracted for مُنْذُ. The preposition مِنْ, from, takes

C fèṭha before the article, but in other cases kèsra; as مِنَ الرَّجُلِ مِنْ, مِنْ أَبْنَيْهِ. All other words ending in a consonant with ġèzma take kèsra; viz. nouns having the tènwin, as مُحَمَّدٌ النَّبِيُّ Mohammèduni 'n-nèbīyu; the pronoun مَنْ, as مِنَ الْكَذَّابِ mani 'l-kaddābu; verbal forms like قَتَلْتَ الرُّومَ katalati 'r-Rūmu; and particles, such as إِنْ, عَنْ, بَلْ, قَدْ, هَلْ, لَكِنْ, etc.

D REM. a. In certain cases where هُمْ becomes هِم (see § 185, rem. b) the waṣl may be made either with ḍamma or kèsra, هِم or هِم.

REM. b. If the vowel of a prosthetic ėlif be ḍamma, the waṣl is sometimes effected by throwing it back upon the preceding vowelless consonant or tènwin; as قُلْ أَنْظَرُوا, for قُلْ أَنْظَرُوا, instead of قُلْ أَنْظَرُوا; وَقَالَتْ أَخْرِجْ; وَسَلَامٌ آدْخُلُوا selāmuni 'dḥulū.

REM. c. The final ن of the second Energetic of verbs (see § 97) is rejected, so that the waṣl is effected by the preceding fèṭha; as

لَا تَضْرِبْ أَبْنَكَ *la taḍriba 'bnaka*, and not لَا تَضْرِبَنِ أَبْنَكَ *la taḍribani A 'bnaka*.

21. **آ** is altogether omitted in the following cases.

(a) In the solemn introductory formula بِسْمِ اللَّهِ, for بِأَسْمِ اللَّهِ, in the name of God, בִּשְׁם הָאֱלֹהִים. As a compensation for the omission of the **ا**, the copyists of Mss. are accustomed to prolong the upward stroke of the letter **ب**, thus: بِسْم.

(b) In the word **أَبْن**, son, in a genealogical series, that is to say, B when the name of the son precedes, and that of his father follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, **زَيْدٌ بْنُ خَلِيدٍ** *Zaid, the son of Ḥālid*, struck **سَعْدُ بْنُ عَوْفٍ** *Sa'd, the son of 'Auf*, the son of 'Abdu 'llāh. [Cf. § 315, rem. b.] But if the second noun be not in apposition to the first, but form part of the predicate, so that the two together make a complete sentence, then the **آ** is retained; as **زَيْدٌ أَبْنُ عَمْرٍو** *Zaid (is) the son of C 'Amr*; **عَمْرٌو أَبْنُ الْخَطَّابِ** *'Omar (is) the son of ḥl-Ḥaṭṭāb*.

REM. a. Even in the first case the **آ** of **أَبْن** is retained, if that word happens to stand at the beginning of a line.

REM. b. If the name following **أَبْن** be that of the mother or grandfather, the **آ** is retained; as **عِيسَى أَبْنُ مَرْيَمَ**, *Jesus the son of Mary*; **عَمَّارُ أَبْنُ مَنْصُورٍ**, *Ammār the (grand)son of Manṣūr*. Likewise, if the following name be not the real name of the father, but a D surname or nickname; as **مِقْدَادُ أَبْنُ الْأَسْوَدِ**, *Miqdād the son of ḥl-'Aswad* (the real name of ḥl-'Aswad, "the black," being **عَمْرُو**). Or if the series be interrupted in any way, as by the interposition of an adjective; e.g. **يَحْيَى الْكَرِيمُ أَبْنُ مَيْمُونٍ**, *Yahyā the noble, the son of Maimūn*; **رِدْبَى كَظْرَبَى أَبْنُ مُوسَى**, *Ridbā (pronounced like the word zirbā) the son of Mūsā*.

(c) In the article **أَل**, when it is preceded :

(a) by the preposition **لِ** to, as **لِلرَّجُلِ** to the man, for **لِلرَّجُلِ**.

A If the first letter of the noun be ج, then the ج of the article is also omitted, as لَيْلَةٍ to the night, for لَيْلِيَّة, and that for لَيْلِيَّة.

(β) by the affirmative particle ن truly, verily, as لَحَقْتُ, for لَحَقْتُ*.

(d) In nouns, verbs, and the article اَل, when preceded by the interrogative particle ا; as اَبْنُكَ, for اَبْنُكَ, is thy son?—اَنْكَسَرَتْ, for اَنْكَسَرَتْ, is it (fem.) broken?—اَتَّخَذْتُمْ, for اَتَّخَذْتُمْ, have ye received? B اَلْمَاءُ, for اَلْمَاءُ, is the water?—The êlif of the article may however be retained, so that اَلْمَاءُ with the interrogative ا is often written اَلْمَاءُ.

REM. a. In this last case, according to some, when the second êlif has fêthâ, the two êlifs may blend into one with mèdda (see below); as اَلْحَسَنُ عِنْدَكَ, is el-Hasan in thy house? for اَلْحَسَنُ; اَلْقُرْشِيُّ اَمِ الدَّقْفِيُّ, he of Korèis or he of Takf? اَيُّمَنُ اللّٰهُ بِمِثْنِكَ, is thy oath 'by God'? (see § 19, rem. b) for اَيُّمَنُ اللّٰهُ.

C REM. b. The prosthetic êlif of the Imperative of سَأَلَ, to ask, is frequently omitted, in Mss. of the Kor'an, after the conjunction ف; as فَسَأَلَ, for فَسَأَلَ. [Cf. § 140, rem. a.]

E. Mèdda or Matṭa.

22. When êlif with hèmza and a simple vowel or tènwin (ا, إ, etc.) is preceded by an êlif of prolongation (اَ), then a mere hèmza is written instead of the former, and the sign of prolongation, — mèdda or matṭa D (مَطَّةٌ, مَدَّةٌ, or مَدَّةٌ, i.e. lengthening, extension), is placed over the latter; e.g. جَاءَ, سَمَاءُ semā'un, جَاءَ jā'a, يَتَسَاءَلُونَ yatasā'alūna, for جَاءَ, سَمَاءُ, يَتَسَاءَلُونَ.

REM. a. As mentioned above (§ 17, α, rem.), we find in old Mss. such forms as رَدَّاءٌ, رَدَّاءٌ, for رَدَّاءٌ, رَدَّاءٌ.

REM. b. In the oldest and best Mss., the form of the mèdda is مد (i.e. مد). Its opposite is قصر (i.e. قَصْرٌ, shortening), though

* [Note also the cases, in poetry, cited in § 358, rem. c; further the contracted tribal names بَلْعَنَبَرٍ, بَلْعَنَبَرٍ, بَلْعَنَبَرٍ for بَلْعَنَبَرٍ, بَلْعَنَبَرٍ—De G.]

this is but rarely written. In some old Mss. of the Kōr'ān mèdda A is expressed by a horizontal yellow line =.

23. When, at the beginning of a syllable, an ḥlif with hèmza and fèṭḥa (أ) is followed by an ḥlif of prolongation or an ḥlif with hèmza and gèzma (إ), then the two are commonly represented in writing by a single ḥlif with mèdda; e.g. إِسَادٌ for إِسَادٌ, أَكْلُونَ for أَكْلُونَ, أَمَّا for أَمَّا (see § 17, rem. b). In this case it is not usual to write either the hèmza, or the vowel, along with the mèdda. [But we sometimes find إِ, see § 174.]

REM. a. آ is called *الْأَلِفُ الْمَمْدُودَةُ*, the *lengthened* or *long ḥlif*, in opposition to *الْأَلِفُ الْمَقْصُورَةُ*, the *ḥlif that can be abbreviated or shortened* (§ 7, rem. b).

REM. b. Occasionally a long ḥlif at the beginning of a word is written with hèmza and a perpendicular fèṭḥa, instead of with mèdda (see § 6, rem. a); e.g. أَمَّا instead of أَمَّا or أَمَّا.

REM. c. Mèdda is sometimes placed over the other letters of C prolongation, و and ي, when followed by an ḥlif hèmzatum, only the hèmza being written (§ 17, a); as يَجِيءُ, يَسُوءُ. Also over the final vowels of the pronominal forms هُمُ, هُمُ, هُمُ, هُمُ or هُمُ, هُمُ, هُمُ, هُمُ, and the verbal termination تُمُ, when they are used as long in poetry; e.g. هُمُ, هُمُ.

REM. d. The mark ٓ, often written over abbreviations of words, has nothing in common with mèdda but the form. So تَع for تَعَالَى, He (God) is exalted above all; عَم for عَلَيْهِ السَّلَامُ, peace be upon him! صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, God bless him and grant him peace! رَضَ for رَضِيَ اللَّهُ عَنْهُ, may God be well pleased with, or gracious to, him! رَحَ or رَحِمَ for رَحِمَهُ اللَّهُ, may God have mercy upon him! أَلِ for إِلَى آخِرِهِ or إِلَى آخِرِهَا, to the end of it, i.e. etc.; ثَنَا for حَدَّثَنَا, he narrated to us; آتَا or تَا for أَخْبَرَنَا, he informed us; حَ for حِينِئذٍ, then.—The letters م م are written over words or verses that have been erroneously transposed in a manuscript, for

- A **مُوخَّر**, to be placed last, and **مُقَدَّم**, to be placed first.—On the margin of Mss. we often find words with the letters **خ**, **ن**, and **ص** over them. The first of these indicates a variant, and stands for **نُسْخَة**, a copy, another manuscript; the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin, **بَيَان**, explanation; the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one **صَح**, it is correct, or **تَصْحِيح**, correction, emendation.
- B Written over a word in the text, **صَح** stands for **صَحَّ**, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.—Again **مَعَا** (i.e. **مَعًا**, together) is written over a word with double vocalization to indicate that both vowels are correct. **لَعَلَّه** over a word on the margin implies a conjectural emendation **لَعَلَّه**, perhaps it is.

IV. THE SYLLABLE.

- C **24.** The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as **قَالَ** *kā-lā*.
- 25.** The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as **قُلْ** *kūl*, not **قُولْ** (Heb. **קוּל**). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *in*, *un*, *an*, etc.
- D **REM.** Before a double consonant *ā* is however not infrequent (see § 13, rem.). [Such a long *ā* preceding a consonant with *gèzma* sometimes receives a *mèdda*, as **ضَالُون**.]
- 26.** A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *sf* or *fr*. Foreign words, which commence with a syllable of this sort, on passing into the Arabic language, take an additional vowel, usually before the first consonant; as **إِسْفَنْج**, *σπόνγη*; **أَفْلَاطُون**, *Πλάτων*; **الْإِفْرَنْج**, the Franks (*Europeans*); **إِلْخَسِير**, *an elixir*, τὸ ξηρόν (*medicamentum siccum*).
- 27.** A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

V. THE ACCENT.

A

28. The last syllable of a word consisting of two or more syllables does not take the accent. Exceptions are :

(a) The pausal forms of § 29 and § 30, in which the accent remains unaltered ; as *ya-kál*, *kā-nān*, *mu'-mi-nān*, *kā-ti-bāt*, *fi-rīnd*, *'a-kál*, *ma-fār*, *ku-bēil*, *bil-lāur*, *bu-nēi*.

REM. But words ending in *وْ*, *وُ*, *أَ* or *إَ*, *وُ*, and *يَ*, throw back the accent as far as possible in their pausal forms ; *قَرَشِيْ* *Qo-ra-sī-yun* becomes *Qo-ra-sī*, *نَبِيْ* *nè-bī-yun*, *nè-bī* ; *عَدُوْ* *'a-dū-wun*, *'á-dū* ; *اِقْتِنَاْ* *'ik-ti-nā'un*, *'ik-ti-nā* ; *حَمْرَاْ* *ham-rā'u*, *hām-rā* ; *مَقْرُوْ* *mak-rū'un*, *māk-rū* ; *بَطِيْ* *ba-ṭī-un*, *bā-ṭī*.

(b) Monosyllables in combination with *أَ*, *بَ*, *كَ*, *لَ*, *وَ*, and *فَ*, which retain their original accent ; as *أَلَاْ* *'a-lā*, *أَفَلَاْ* *'a-fa-lā*, *بِمَاْ* *bi-mā*, *بِهِ* *bi-hī*, *كَذَاْ* *ka-dā*, *لِمَنْ* *li-mān*, *لَنَاْ* *lu-nā*, *وَلَمْ* *wa-lām*, *فَقَطْ* *fa-kāt*, *وَقُلْ* *wa-kúl*.

REM. The only exception to this rule in old Arabic is the interrogative enclitic *مَ* ; as *بِمَ* *bi-ma*, *لِمَ* *li-ma*, in contrast with *بِمَاْ* *bi-mā*, *لِمَاْ* *li-mā*. See § 351, rem.

29. The penult takes the accent when it is long by nature, i.e. is an open syllable containing a long vowel ; as *قَالَ* *kā-la*, *يَقُولُ* *ya-kū-lu*, *قَانُونُ* *kā-nū-nun*, *مُؤْمِنِينَ* *mu'-mi-nī-na*, *كَاتِبَاتُ* *kā-ti-bā-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position ; as *قَلْبُ* *kāl-bun*, *ذُنْبُ* *dī-bun*, *بُرْ* *būr-un*, *اجْلِسْ* *'ij-lis*, *فِرْدُنْ* *fi-rīn-dun*, *أَقْلُ* *'a-kāl-lu*, *مَفَرُ* *ma-fār* - *D* *run*, *يَقُولَنَّ* *ya-kū-lān-na*, *قَبِيْلُ* *ku-bēi-la*, *بِلَوْرُ* *bil-lāu-run*, *بُنَى* *bu-nēi-yun*.

31. When the penult is short, the accent falls upon the antepenult, provided that the word has not more than three syllables, or, if it has four or more syllables, that the antepenult is long by nature or position ; as *كَتَبَ* *kā-ta-ba*, *كَتَبَتْ* *kā-ta-bat*, *كَتَبُواْ* *kā-ta-bū*, *كَاتِبُ* *kā-ti-bun*, *طَلَبُ* *ṭā-la-bun*, *أَيْنَمَاْ* *'ēi-na-mā* ; *تَرَأْسُلُواْ* *ta-rā-*

A *sa-lū*, قَانُونُهُمْ *kā-nū-nu-hum*, كَتَبْتُمَا *ka-tāb-tu-mā*. In other cases the accent is thrown as far back as possible; as كَتَبَتَا *kā-ta-ba-tā*, مَسْأَلَةٌ *mās-'a-la-tun*, مَسْأَلَتُهُمَا *mās-'a-la-tu-hā*, قَصَبْتُهُمَا *kā-ṣa-ba-tu-hu-mā*.

REM. On deviations from these principles of accentuation, in Egypt and among the Bédawīn, see Lane in the Journal of the German Oriental Society, vol. iv., pp. 183–6, and Wallin in the same journal, vol. xii., pp. 670–3, [also Spitta, *Gram. des arab. Vulgärdialectes von Aegypten* (1880), p. 59 sqq.]

B

VI. THE NUMBERS.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see § 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as غَضَعْدَ 1874. This arrangement of the alphabet is called the 'Abuǧǧed or 'Abǧǧed, and is contained in the barbarous words:

أَبْجَدُ هَوَزِ حُطَيِ كَلَمَنْ سَعْفُضُ قُرَشْتُ تَخَذُ ضَطْغُ

(otherwise pronounced:

أَبْجَدُ هَوَزِ حُطَيِ كَلَمَنْ سَعْفُضُ قُرَشْتُ تَخَذُ ضَطْغُ)

or, as usual in North Africa:

أَبْجَدُ هَوَزِ حُطَيِ كَلَمَنْ صَعْفُضُ قُرَسْتُ ظَغْشُ

The special numerical figures, ten in number, have been adopted D by the Arabs from the Indians, and are therefore called الرَّقْمُ الْإِنْدِيُّ, the Indian notation. They are the same that we Europeans make use of, calling them *Arabian*, because we took them from the Arabs. Their form, however, differs considerably from that which our ciphers have gradually assumed, as the following table shows.

Indian :	१	२	३	४	५	६	७	८	९	०
Arabic :	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
Europ. :	1	2	3	4	5	6	7	8	9	0

They are compounded in exactly the same way as our numerals; e.g. ١٨٧٤, 1874.

PART SECOND.

ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB, *أَلْفَعْلُ*.

A

A. GENERAL VIEW.

1. *The Forms of the Trilateral Verb.*

33. The great majority of the Arabic verbs are trilateral (*ثَلَاثِيّ*), that is to say, contain three radical letters, though quadrilateral (*رَبَاعِيّ*) verbs are by no means rare.

34. From the first or ground-form of the trilateral and quadri-literal verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

35. The derived forms of the trilateral verb are usually reckoned fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

أَفْعَالٌ XI.	تَفَاعَلَ VI.	فَعَلَ I.
أَفْعُوْعَلٌ XII.	اِنْفَعَلَ VII.	فُعِّلَ II.
أَفْعُوْلٌ XIII.	اِفْتَعَلَ VIII.	فَاعَلَ III.
أَفْعَنْدَلٌ XIV.	أَفْعَلَّ IX.	أَفْعَلَّ IV.
أَفْعَنْلَى XV.	اِسْتَفْعَلَ X.	تَفَعَّلَ V.

C

REM. α. The 3d pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as paradigm, but for shortness' sake we always render it into English by the infinitive; *قَتَلَ* to kill, instead of *he has killed*.

A REM. b. The Arab grammarians use the verb **فَعَلَ** (فَعِلَ) as paradigm, whence the first radical of the trilateral verb is called by them **أَلْفَاءُ** the *fā*, the second **أَلْعَيْنُ** the *‘ain*, and the third **أَلْلَامُ** the *lam*.

REM. c. As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive (**مُتَعَدِّ**) or intransitive (**لَا زِمَ** or **غَيْرُ مُتَعَدِّ**) in signification, according to the vowel which accompanies its second radical.

B 37. The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e.g. **ضَرَبَ** to beat, **كَتَبَ** to write, **قَتَلَ** to kill, **وَهَبَ** to give; **ذَهَبَ** to go away, **رَشَدَ** to go the right way, **جَلَسَ** to sit.

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E.g. **فَرِحَ** or **جَدِلَ** to be glad, **حَزِنَ** to be sorry, **أَشْرَ** or **بَطَرَ** to be proud and insolent, **أَدِمَ** to become whitish, **شَبَّ** to become gray, **سَلِمَ** to be safe and sound, **مَرِضَ** to be sick, **كَبِرَ** to become old, **عَمِيَ** to be blind; but **حَسَنَ** to be beautiful, **قُبَحَ** to be ugly, **ثَقُلَ** to be heavy, **شَرَفَ** to be high or noble*, **سَقُلَ** to be low or mean, **كَبُرَ** to be large, **صَغُرَ** to be small.

D REM. a. Many verbs of the form **فَعِلَ** are transitive according to our way of thinking, and therefore govern the accusative, e.g. **عَلِمَ** to know (scire), **حَسِبَ** to think, **رَحِمَ** to pity or have mercy upon, **سَمِعَ** to hear.

* [Or, to become noble, for the form with *u* of the second radical often means to become what one was not before, Kāmil, p. 415.—De G.]

REM. b. The same three forms occur in Hebrew and Aramaic, A though the distinction is in these languages no longer so clearly marked. [See *Comp. Gr.* p. 165 seq.]

39. The *second* form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive (لِلمُبَالَغَةِ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E.g. ضَرَبَ to *beat*, ضَرَبَ to *beat violently*; كَسَرَ to *break*, كَسَرَ to *break in pieces*; قَطَعَ to *cut*, قَطَعَ to *cut in pieces*; فَرَّقَ to *separate*, فَرَّقَ to *disperse*; قَتَلَ to *kill*, قَتَلَ to *massacre*; جَالَ or طَافَ to *go round*, جَوَلَ or طَوَّفَ to *go round much or often*; بَكَى to *weep*, بَكَى to *weep much*; مَوَتْ أَلْمَالُ the *catile died off rapidly or in great numbers* (مَاتَ to *die*); بَرَكَ بَرَكَ أَلنَّعَمُ the *(whole drove of) camels kneeled down*.

41. From this original intensive meaning arises the more usual C *causative* or *factitive* signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as فَرِحَ to *be glad*, فَرَحَ to *gladden*; ضَعَفَ to *be weak*, ضَعَّفَ to *weaken*. Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as عَلِمَ to *know*, عَلَّمَ to *teach*; كَتَبَ to *write*, كَتَبَ to *teach to write*; حَمَلَ to *carry*, حَمَلَ to *make carry*.

REM. a. The causative or factitive signification is common to D the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

REM. b. The second form is often rather *declarative* or *estimative* than factitive in the strict sense of the term; as كَذَبَ to *lie*, كَذَّبَ to *think or call one a liar*; صَدَقَ to *tell the truth*, صَدَّقَ to *think that one tells the truth, to believe him*.

- A REM. c. The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing of*, or *being occupied with*, the thing expressed by the noun from which it is derived; e.g. *خَيَّرَ* to pitch a tent (*خَيْمَةً*), to dwell in a place, *جَيَّشَ* to collect an army (*جَيْشٌ*), *رَخَّمَ* to pave with marble (*رُخَامٌ*), *قَوَّسَ* to become bent like a bow (*قَوْسٌ*), *مَرَضَ* to nurse the sick (*مَرِيضٌ*), *جَلَّدَ* to skin an animal, to bind a book (*جَلْدٌ* the skin, compare our “to stone fruit” and “to stone a person”), *قَرَّدَ* to clean an animal of ticks (*قُرَادٌ*), *قَذَّى* to take a mote (*قَذَى*) out of the eye. Compare in
- B Hebrew *יָדָה*, *וָדַב*, *וָדַב*, etc. Similarly, *جَدَّعَهُ* he said to him *جَدَّعَا لَكَ* (may thy nose, or the like, be cut off), *حَيَّاهُ* he said to him *حَيَّاكَ اللَّهُ* (may God prolong thy life), *سَلَّمَ عَلَيْهِ* he said to him *سَلَامٌ عَلَيْكَ* (peace be upon thee), *كَبَّرَ* he shouted the Moslem war-cry, *مَنْ دَخَلَ ظَفَارِ حَمَرٍ*, (اللَّهُ أَكْبَرُ), must speak *Himyaritic* (the language of *Himyar*, *حِمْيَرٌ*). Sometimes, like the fourth form, it expresses movement towards a place; as *وَجَّهَ* to set out in any direction (*وَجْهٌ*), *وَجَّهَ* to go to the east (*الْأَشْرُقُ*), *وَجَّهَ* to go to the west (*الْأَغْرُبُ*).
- C REM. d. *فَعَّلَ* corresponds in form, as well as in signification, to the Heb. *פָּעַל* and Aram. *פָּעַל*, *פָּעַל*.—[See *Comp. Gr.* p. 198 seq.]
42. The *third* form (*فَاعَلَ*) is formed from the first (*فَعَّلَ*) by lengthening the vowel-sound *ā* after the first radical, as is indicated by the *šlif* productionis.
43. It modifies the signification of the ground-form in the following ways.
- D (a) When *فَعَّلَ* denotes an act that immediately affects an object (direct object or accusative), *فَاعَلَ* expresses the effort or attempt to perform that act upon the object, in which case the idea of reciprocity (*الْمُشَارَكَةُ*) is added when the effort is necessarily or accidentally a mutual one. E.g. *قَتَلَهُ* he killed him, *قَاتَلَهُ* he (tried to kill him or) fought with him; *جَلَّدَهُ* he beat him, *جَالَدَهُ* he fought with him; *صَرَعَهُ*

he threw him down, **صَارَعَهُ** he wrestled with him; **غَلَبَهُ** he overcame him, **غَالَبَهُ** he tried to overcome him; **سَبَقَهُ** he outran him, **سَابَقَهُ** he ran a race with him; **شَرَفَهُ** he surpassed him in rank, **شَارَفَهُ** he strove to do so; **فَخَّرَهُ** he surpassed him in glory, **فَاخَّرَهُ** he strove to do so, he vied with him in rank and glory; **شَعَّرَهُ** he excelled him in composing poetry, **شَاعَرَهُ** he competed with him in doing so; **خَصَمَهُ** he got the better of him in a lawsuit, **خَاصَمَهُ** he went to law with him.

(b) When the first or fourth form denotes an act, the relation B of which to an object is expressed by means of a preposition (indirect object), the third form *converts that indirect object into the immediate or direct object of the act* (accusative). The idea of reciprocity is here, as in the former case, more or less distinctly implied. E.g. **كُتِبَ إِلَيَّ** **كَتَبَ إِلَيْكَ** he wrote (a letter) to the king, **كَاتَبَ إِلَيْكَ** he wrote to the king, corresponded with him; **قَالَ لَهُ** he said to him (something), **قَاوَلَهُ** he conversed with him; **أُرْسِلَ إِلَى السُّلْطَانِ** he sent (a message) to the sultan, **أَرْسَلَ إِلَى السُّلْطَانِ** *do.*; **جَلَسَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ** he sat beside the Commander of the Faithful, **جَالَسَ أَمِيرَ الْمُؤْمِنِينَ** *do.*; **وَقَعَ بِهِ** he fell upon him, attacked him, **وَأَقَعَهُ** *do.*; **أَشَارَ عَلَيْهِ** he advised him, **شَاوَرَهُ** he consulted with him.

(c) When **فَعَلَ** denotes a quality or state, **فَاعَلَ** indicates that one person makes use of that quality towards another and affects him thereby, or brings him into that state. E.g. **خَشِنَ** to be rough or D harsh, **خَاشَنَهُ** he treated him harshly; **حَسَنَ** to be good or kind, **حَاسَنَهُ** he treated him kindly; **لَانَ** to be soft or gentle, **لَانَنَهُ** he treated him gently; **قَسَا** to be hard, **قَاسَاهُ** he hardened himself against him or it; **نَعِمَ** or **نَعِمَ** to lead a comfortable life, **نَاعَمَهُ** he procured him the means of doing so.

REM. α. The third form is sometimes *denominative*, but the ideas of effort and reciprocity are always more or less clearly implied. E.g. **ضَاعَفَ** to double, from **ضَعَفَ** the like or equal; **طَارَقَ**

- A to double, fold (طَرَّقَ) on fold; عَافَاكَ اللَّهُ may God keep thee safe and well, from عَافِيَةً robust health; سَافَرَ to go on a journey (سَفَرٌ).

REM. b. فَاعَلَ corresponds in form and signification to the Heb. קִינִיחַ (Arab. ā = Heb. ō); see *Comp. Gr.* p. 202 seq.

- [REM. c. In a few verbs the third form is used in the sense of the fourth. Thus سَاقَطَ دَاخِل (Gl. Geog. s.v. دَخَلَ). Zamahsārī, *Fāik*, i. 197 cites بَاعَدَهُ, جَانَأَهُ, عَلَاَهُ for أَبْعَدَهُ etc. Also أَبْلَغَ = أَبْلَغَ, *Aghānī* xiii. 52.—De G.]

44. The fourth form (أَفْعَلَ) is formed by prefixing to the root the syllable ^أ, in consequence of which the first radical loses its vowel.

45. Its signification is *factive* or *causative* (لِلتَّعْدِيَةِ). If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E.g. جَرَى to run, أَجْرَى to make run; جَلَسَ to sit down, أَجْلَسَ to bid one sit down; أَكَلَ الخُبْزَ he ate bread, أَكَلَهُ الخُبْزَ he gave him bread to eat; رَأَى الشَّيْءَ he saw the thing, أَرَاهُ الشَّيْءَ he shewed him the thing.

REM. a. When both the second and fourth forms of a verb are causative (§ 41, rem. a), they have in some cases different significations, in others the same. E.g. عَلِمَ to know, عَلَّمَ to teach, أَعْلَمَ to inform one of a thing; نَجَا to escape, نَجَّى and أَنْجَى to set at liberty, to let go.

- D REM. b. The fourth form is sometimes *declarative* or *estimative*, like the second; as أَبْخَلَهُ he thought him, or found him to be, niggardly; أَجْبَنَهُ he thought him, or found him to be, cowardly; أَحْمَدَهُ he found him, or it, to be praiseworthy or commendable; أَحْيَى الارْضَ he found the district abounding in fresh herbage.

REM. c. The fourth form comprises a great number of *denominatives*, many of which are apparently intransitive, because the Arabs often regard as an *act* what we view as a *state*. Such verbs combine with the idea of the noun, from which they are derived, that of a transitive verb, of which it is the direct object. E.g. أَبْقَلَ

to produce herbage (بَقُلَّ), أَوْرَقَ to put out leaves (وَرَقَ), أَثْمَرَ to bear A fruit (ثَمَرَ), أَمَطَرَ to give or yield rain (مَطَرَ); أَنْجَبَ to beget a noble son, أَذْكَرَتْ, أَنْثَتْ, she bore a male or a female child, أَتَاثَمَتْ she bore twins (compare "to flower," "to seed," "to calve," "to lamb"); أَبْلَغَ to speak eloquently, أَفْصَحَ to speak with purity and correctness, أَسَاءَ, أَحْسَنَ, أَبْلَى to give a proof (بَلَّأَ) of his prowess in battle; to act well or ill, أَذْنَبَ to commit a sin, أَخْطَأَ to commit a blunder, fault or error, أَصَابَ to do or say what is right; أَبْطَأَ to be slow or B tardy; أَسْرَعَ to make haste; أَعْنَقَ to run with outstretched neck; أَسَنَّ to become fullgrown (from سَنَّ a tooth); أَقَامَ to dwell or remain in a place.—Another class of these denominatives indicates movement towards a place (compare "to make for a place"), the entering upon a period of time (being, doing, or suffering something therein), getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something, of a certain kind*. E.g. أَقْبَلَ to advance, أَدْبَرَ to retire ("recler"), أَقْدَمَ to go on boldly C (compare, in Hebrew, הִימִין, to go to the right, and הִשְׁמַלִּיל, to go to the left); أَشَامَ to go to Syria (الشَّامُ), أَیَمَنَ to go to el-Yemèn (الْیَمَنُ), أَتَجَدَ to go to el-Nàğd (النَّجْدُ), أَتَهَمَ to go to Tihāma (تِهَامَةُ), أَعْرَقَ to go to el-'Irāk (الْعِرَاقُ), أَحْرَمَ to enter the haram or sacred territory; أَظْهَرَ, أَصْبَحَ, أَمْسَى, to enter upon the time of morning (الْصَّبَاحُ), mid-day (الظُّهْرُ), or evening (الْمَسَاءُ); أَشْتَى, أَصَافَ, to enter upon the summer (الصَّیْفُ) or winter (الْشِّتَاءُ); أَجْمَلَ to have many D camels, أَسْبَعَ to abound in beasts of prey or to have one's flocks devoured by them, أَضَبَّ to abound in lizards (ضَبٌّ) or to be foggy (ضَبَابٌ); أَقْفَرَ to become desert, أَجْدَبَ to suffer from drought (of people) or to be dry (of a season), أَفْلَسَ to become penniless (to be

* [Hence in a few cases IV. serves (instead of VII. or VIII.) as the مُطَاوِع of I. Thus كَبَّهُ he threw him on his face, أَكَبَّ he fell on his face, حَجَّمَهُ he held him back, أَحْجَمَ he drew back; he retired.]

- A reduced to the last farthing, *فُلُس*, *أَعُوْزَ*, *أَعْدَمَ*, *فُلُس*, to be reduced to utter want; *أَغِيْمَ* to become cloudy, *أَخْلَقَ* to become worn out (of a garment); *أَشْكَلَ* to become dubious or confused; *أَبَانَ* to become plain or clear; *أَمَكَّنَ* to become possible.—Another shade of meaning (*السلب*, deprivation) may be exemplified by such words as *أَخْفَرَ*, to break one's compact with a person; *أَشَكَّى* to remove one's cause of complaint; *أَعْجَمَ الْكِتَابَ* he pointed (the text of) the book, literally, took away its *عُجْمَة*, obscurity or want of clearness.

- REM. d. *أَفْعَلَ* corresponds in form and signification to the Heb. *אֶפְעַל*, Phœn. *אֶפְעַל* (*ikēl*), Aram. *אֶפְעַל*. See *Comp. Gr.* p. 204 seq. The Hebrew, it will be observed, has *ה* as the prefix, instead of the feebler Arabic and Aramaic *א*. Some traces of the *h* are still discoverable in Arabic; as *أَرَّاحَ* for *هَرَّاحَ* to give rest to, to let rest; *أَرَادَ* for *هَرَادَ* to wish; *هَرَّاقَ* for *أَرَّاقَ* to pour out, *أَتَى* (rad. *هَاتَى*) for *هَاتَ* to give; *هَنَارَ* for *أَنَارَ* to mark a cloth; *هَاتَ* (rad. *هَاتَى*) to come; *هَيَمَنَ* = *هَيَمَنَ* to believe. Forms like *هَرَّاقَ* are treated in Arabic as quadriliterals (see §§ 67, 69, and 118), e.g. imperf. *يُهَرِّقُ* or *يُهَرِّقُ*, nom. patient. *مُهَرَّاقٌ* or *مُهَرَّاقٌ*, *مُهَيَّمَنٌ*.

46. The fifth form (*تَفَعَّلَ*) is formed from the second (*فَعَّلَ*) by prefixing the syllable *تَ*.

- D 47. This form annexes to the significations of the second the reflexive force of the syllable *تَ*; it is the *مُطَاوِعُ* of the second form, that is to say, it expresses the state into which the object of the action denoted by the second form is brought by that action, as its effect or result. In English it must often be rendered by the passive. E.g. *تَكَسَّرَ* to be broken in pieces, *تَفَرَّقَ* to be dispersed, *تَقَطَّعَ* to be cut in pieces, *تَضَرَّبَ* to be moved or agitated; *تَخَوَّفَ* to be afraid (*خَوْفٌ* to terrify), *تَقَلَّدَ سَيْفَهُ* he girt on his sword (*قَلَدَهُ سَيْفًا* he girt a sword upon him—another person); *تَعَظَّمَ*, *تَكَبَّرَ*, to be proud; *تَنَزَّرَ*, *تَقَيَّسَ*, to side

with *Kais* or *Nizār*, تَزَرَّقَ, تَشَيَّعَ, to adopt the tenets of the 'Azāriḳa A (الْأَزَارِيقَةُ) or of the Šī'a (الشَّيْعَةُ), تَعَرَّبَ to call oneself an Arab, تَمَجَّسَ to become a Jew (يَهُودِيٌّ), تَمَجَّسَ to become a fire-worshipper (نَصْرَانِيٌّ), تَنَصَّرَ to become a Christian (نَصْرَانِيٌّ), تَنَبَّأَ to give oneself out as a prophet (نَبِيٌّ), تَأَسَّدَ to become as bold or fierce as a lion (أَسَدٌ), تَنَمَّرَ to become as savage as a leopard (نَمِرٌ); تَحَلَّمَ to try to acquire, or to affect, clemency, تَمَرَّأَ, تَشَجَّعَ, to affect courage or manliness, B تَحَوَّبَ, تَحَرَّجَ, تَأَثَّمُ to constrain oneself to endure with patience; تَحَنَّنَ, تَحَنَّثَ to abstain from, or avoid, sin or crime, تَذَمَّرَ to avoid blame.

REM. a. The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the fifth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ النَّاسُ and اِفْتَرَقَ النَّاسُ are both translated *the people dispersed*, but اِفْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions. C

REM. b. The idea of reflexiveness is often not very prominent, especially in such verbs as govern an accusative; e.g. تَتَبَعَ to pursue step by step (literally, to make oneself, or turn oneself into, a pursuer of something), تَطَلَّبَ to seek earnestly, تَعَرَّفَ to try to understand, تَبَيَّنَ to examine or study a thing carefully, so that it may be quite clear, تَحَقَّقَ, تَيَقَّنَ, to ascertain a thing for certain, تَقَصَّى to investigate thoroughly, تَشَمَّرَ to smell leisurely and carefully, تَبَصَّرَ to look at long or repeatedly, to examine or study, تَسَمَّعَ to hear D or listen to, تَكَلَّمَ to speak, تَوَلَّى to have charge of, to discharge the duties of, تَجَرَّعَ to swallow by mouthfuls, تَحَسَّى to sip or sup, تَفَوَّقَ to milk or suck at intervals, تَعَرَّقَ to gnaw, تَابَّطَ to put or take under one's arm, تَوَسَّدَ to put under one's head as a pillow, تَدَيَّرَ to take as an abode, تَبَنَّى to adopt as a son*.

* [In some cases the difference between II. and V. entirely disappears. Thus for تَوَجَّهَ, تَقَوَّسَ (§ 41, rem. c) we may substitute تَقَوَّسَ without change of sense.]

- A REM. c. The above examples show that the subject of the fifth form is sometimes the direct object of the act (accusative), sometimes the indirect object (dative).

48. Out of the original reflexive signification arises a second, which is even more common, namely the *effective*. It differs from the passive in this—that the *passive* indicates that a person is the object of, or experiences the effect of, the action of *another*; whereas the *effective* implies that an act is done to a person, or a state produced in him, whether it be caused by *another* or by *himself*. E.g.

- B عَلِمَ to know, عَلَّمَ to teach, تَعَلَّمَ to become learned, to learn, quite different from عَلِمَ (passive of عَلَّمَ) to be taught. We can say عَلِمَ وَلَمْ يَتَعَلَّمْ, he was taught (received instruction), but did not learn (become learned)*. Again, بَانَ to be separate, distinct, clear, بَيَّنَّ to make clear, explain, تَبَيَّنَّ to appear clear or certain; تَحَقَّقَ to become, or prove to be, the reality or fact.

- REM. a. Such of these verbs as govern an accusative admit not only of an impersonal, but also of a personal passive; e.g. تَعَلَّمَ تُعَلِّمُ he learned the art of medicine, تَعَلَّمَ أَلِطُّ the art of medicine was learned.

REM. b. تَفَعَّلَ sometimes assumes the form اِتَّفَعَّلَ (§ 111), whence we see its identity with the Heb. הִתְקַדֵּשׁ or הִתְקַדְּשׁ and the Aram. הִתְקַדֵּשׁ, הִתְקַדְּשׁ (see § 41, rem. d).

- D 49. The sixth form (تَفَاعَلَ) is formed from the third (فَاعَلَ), likewise by prefixing the syllable تَ.

50. It is the مُطَاوَعُ (see § 47) of the third form, as بَاعَدْتُهُ فَتَبَاعَدَ, I kept him aloof and he kept (or staid) aloof.—The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e.g. تَرَامَى to throw oneself down at full length, تَغَافَلَ to be off one's guard, to neglect a thing, تَبَارَكَ بِالشَّيْءِ to draw a good omen from

* Using a Scoticism, we might say, he was learned (= taught), but did not learn.

the thing, تَمَوَّتَ to pretend to be dead, تَعَامَى to pretend to be blind, أَخَازَرَ to pretend to squint, تَبَاكَى to pretend to cry, تَمَارَضَ to feign sickness, تَجَاهَلَ to feign ignorance, تَخَادَعَ to pretend to be deceived. Further, the possible reciprocity (الْمُشَارَكَةُ) of the third form becomes a necessary reciprocity, inasmuch as the sixth form includes the object of the third among the subjects that exercise an influence upon one another; e.g. قَاتَلَهُ he fought with him, تَقَاتَلَا the two fought with one another; كَلَّمَاهُ the two spoke to him, تَكَلَّمُوا they (the three) conversed together; جَاذَبَهُ الثَّوبُ he tried to pull away the garment from him, تَجَاذَبَا الثَّوبُ the two pulled the garment to and fro between them; تَنَازَعُوا الْحَدِيثَ he conversed or argued with them, تَنَازَعُوا الْحَدِيثَ they conversed together or argued with one another; نَاسَاهُ الْبَغْضَاءُ he tried to make him forget the hatred between them, تَنَاسَيَا الْبَغْضَاءَ the two forgot their mutual hatred; whence in the passive, تَجُوذِبُ الثَّوبُ, تُنَوِّسُ الْبَغْضَاءَ.

REM. a. When used in speaking of God, the assertory (not optative) perfects تَبَارَكَ and تَعَالَى are examples of the reflexive signification of this form: تَبَارَكَ اللَّهُ God has made Himself (is become of and through Himself) blessed, or perfect, above all; تَعَالَى اللَّهُ God has made Himself uplifted, or exalted, above all; قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى God (blessed and exalted is He above all) has said [cf. vol. ii. § 1 f. rem.]. Somewhat similarly, تَعَاطَمَهُ اللَّهُ the thing made itself (became or was) too great, or difficult, for him; هُوَ أَمْرٌ لَا يَتَعَاطَمُهُ شَيْءٌ it is a matter than which nothing makes itself greater (or more important), with which nothing can vie in importance.

REM. b. As the reciprocal signification requires at least two subjects, the singular of the sixth form is in this case always collective; e.g. سَمِعَ بِهِ النَّاسُ the people heard of it from one another, تَتَابَعَتِ الْأَمْطَارُ the rains followed one another closely, تَتَامَتِ إِلَيْهِ the tidings followed one another rapidly,

- A قُرَيْشٌ (*the tribe of*) *Korëis came to him, all of them, following one another.*

REM. c. The idea of reciprocity may be confined to the parts of one and the same thing; e.g. تَمَاسَكَ "partes habuit inter se coherentes," *to be of compact and firm build*; تَعَاوَنَتِ الْمَرْأَةُ *the woman became middle-aged and corpulent* (each part of her body, as it were, supporting, and so strengthening, the others); تَدَاعَى الْبَيْتُ *the building cracked and threatened to fall* (as if its parts

- B called on one another to do so; compare تَدَاعَى عَلَيْهِ الْعَدُوُّ *the enemy advanced against him from every side*, تَدَاعَتِ السَّحَابَةُ بِالْبَرْقِ *the cloud lightened and thundered from every quarter*. [Hence this form is appropriate to actions that take place bit by bit, or by successive (and painful) efforts, as تَنَاقَطُ *to fall piece by piece*, تَحَامَلُ *to carry oneself with difficulty* (فِي الْمَشْيِ, *in walking**)].

- C REM. d. تَفَاعَلَ sometimes assumes the form اِتْفَاعَلَ (§ 111), and is consequently identical with the Heb. הִתְקַדְּמָה (see § 43, rem. b).

51. The seventh form (اِنْفَعَلَ) is formed from the first (فَعَلَ) by prefixing a ن, before which is added a prosthetic ! to facilitate the pronunciation (see § 26).

REM. For the cases in which this ! becomes ٲ, and why, see §§ 18 and 19, c, with rem. c; and as to the orthography ! instead of ٲ, § 19, rem. d.

- D 52. The seventh form has also originally, as مُطَاوَعٌ of the first, a *middle* or *reflexive* signification. It must be remarked, however, (a) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and (b) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the eighth, and approaches more nearly

* [See *Gl. Geog. s.v. حميل*, *Hamāsa* p. 20 first vs. and comm.—De G.]

to a passive. At the same time, the *effective* signification is often A developed in it out of the reflexive. E. g. *اِنشَقَّ* to open (of a flower), lit. to split itself; *اِنكسرَ* to break (intrans.), to be broken; *اِنقطعَ* to be cut off, to be ended, to end; *اِنكشفَ* to be uncovered, to be made manifest, to appear; *اِنحطَمَ* to become broken, to break into pieces; *اِنقالَ* to be uttered or spoken.

53. Sometimes the seventh form implies that a person allows B an act to be done in reference to him, or an effect to be produced upon him; e.g. *اِنهزمَ* to let oneself be put to flight, to flee; *اِنقادَ* to let oneself be led, to be docile or submissive; *اِنخدعَ* to let oneself be deceived; *اِنجرَ* to let oneself be drawn or dragged.

REM. a. Hence it is clear that such words as *اِنحمقَ*, from *حمق*, to be stupid or foolish; *اِنعدمَ* to be non-existent or missing, not to be found, from *عدم* not to have; *اِنهوى*, from *هوى* to sink C down, to fall; *اِنعادَ* to be repeated, from *عاد* to return; *اِنضاقَ* to be in straits or distress, from *ضاق* to be narrow; are incorrectly formed, though in actual use, especially in more recent times.

REM. b. Sometimes, particularly in modern Arabic, the seventh form serves as the *مطاوع* of the fourth; e.g. *اِنغلقَ* to be bolted, from *اغلقَ* to bolt; *اِنطفأَ* to be extinguished, from *اطفاَ* to extinguish; *اِنصلحَ* to be put to rights, from *اصلحَ* to put to rights. [Similarly D *اِنزحَ*, the last in a tradition, and so ancient, *Faikh* i. 63.—De G.]

REM. c. *اِنفعلَ* corresponds to the Heb. *פִּעֵל*; see *Comp. Gr.* p. 215 seq.

54. The eighth form (*اِفْتَعَلَ*) is formed from the first (*فَعَلَ*) by inserting the syllable *تَ* between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic *اِ* (§ 51, rem.).

- A REM. One would expect **ت** to be placed *before* the first radical, as in the fifth and sixth forms, and in the Aramaic reflexive **ٲٲٲٲ**. [For a possible explanation of the actual form see *Comp. Gr.* p. 208.]

55. The eighth form is properly the *reflexive* or *middle voice* (**مُطَاوِعُ**) of the first. The reflex object is either (a) the direct object or accusative, as **فَرَّقَ** to divide, **اِفْتَرَقَ** to go asunder, to part; **عَرَضَ** to place (something) before one, **اِعْتَرَضَ** to put oneself in the way, to oppose; **ضَرَبَ** to beat, **اِضْطَرَبَ** to move oneself to and fro, to be agitated (compare the French *battre* and *se débattre*); or (b) the indirect object or dative, implying *for oneself*, *for one's own advantage*, as **فَرَسَ** to tear a prey in pieces, **اِفْتَرَسَ** do.; **لَمَسَ** to touch, **اِلتَمَسَ** to feel about for a thing, to seek for it; **كَسَبَ** and **اِكْتَسَبَ** to earn one's living; **حَطَبَ** and **اِحْتَطَبَ** to collect firewood; **كَالَ** and **اِكْتَالَ** to measure corn; **اِشْتَوَى** and **شَوَى** to roast meat.

- C 56. Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as **اِقْتَتَلَ النَّاسُ** the people fought with one another, = **تَقَاتَلَ النَّاسُ**; **اِخْتَصَمَا** the two disputed with one another, = **تَخَاصَمَا**; **اِسْتَبَقَا** the two tried to outrun one another, = **تَسَابَقَا**; **اِجتَورُوا** they were neighbours, = **تَجَاوَرُوا**; **اِلتَقَوْا** they met one another, = **تَلَاقَوْا**.

- D 57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see § 113); as **اِيتَفَكَ** to be overturned (from **اَفَكَ**), **اِرْتَدَعَ** to be turned back, **اِنتَصَرَ** to be helped (by God), to be victorious; **اِمْتَلَأَ** to be full.

REM. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e.g. **قَصَّ** and **اِقْتَصَّ**, to follow one's track, to relate; **قَفَا** and **اِقْتَفَى**, to follow; **حَطَفَ** and **اِحْتَطَفَ**, to snatch away, to carry off by force.

58. The *ninth* form (أَفْعَلَّ) is formed from the first (فَعَلَ) by A doubling the third radical; the *eleventh* (أَفْعَالَّ) from the ninth by lengthening the fetḥa of the second syllable.

REM. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic ! (see § 51, rem.).

59. Neither of these forms is very common, and the *eleventh* is the rarer of the two. They serve chiefly to express *colours* and *B defects*, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to show that the proper signification of both is *intensiveness* (الْمُبَالَغَةُ). E.g. اصْفَرَّ and اِصْفَارَّ to be yellow; اسْوَدَّ and اِسْوَادَّ to be black; اِبْيَضَّ and اِبْيَاضَّ to be white; اِزْوَجَّ (from وَرَقٌ) to become purple (of a grape); اِعْوَجَّ and اِعْوَاجَّ to be crooked; اِضْجَمَّ and اِضْجَامَّ to be wrymouthed or wry-necked; اِحْوَلَّ and اِحْوَالَّ to become verdant; اِزْوَرَّ and اِزْوَارَّ to turn away or retire from; اِرْبَدَّ to be ash-coloured, to be stern or gloomy; اِرْبَثَّ or اِرْبَاثَّ to be scattered or disordered; اِرْغَدَّ to become commingled, confused, or languid; اِرْقَضَّ to be dispersed, to drop or flow (of tears), اِرْقَدَّ to run quickly, to hasten; اِشْعَانَّ to be dishevelled (of hair); اِبْهَارَ اللَّيْلِ, the night reached its middle point.

REM. a. If the third radical of the root is و or ي, the ninth and eleventh forms take the shape اِفْعَلَّلَ and اِفْعَالَّلَ; as اِجْدَوَى (for اِجْدَوَى, see § 167, 2, a) to stand or rest on the tips of the toes, D اِرْعَوَى and اِحْوَاوَى to be blackish brown or blackish green, اِرْعَوَى to refrain or abstain.

REM. b. According to some grammarians, the distinction between the ninth and eleventh forms is, that the ninth indicates permanent colours or qualities, the eleventh those that are transitory or mutable; as جَعَلَ يَحْمَارَ تَارَةً وَيَصْفَارُ أُخْرَى, it began to become red at one time and yellow at another. [Others hold that XI. indicates a

A higher degree of the quality than IX.: so most European grammarians, and the former editions of this work; but this view was ultimately abandoned by the author. The better view seems to be that the two forms are indistinguishable in sense: see Hafāḡī's comm. on the *Durrat al-jawwāḡ* (Const. A. H. 1299) p. 50 *seq.*]

60. The tenth form (اسْتَفْعَلَ) is formed by prefixing the letters ست to the first (فَعَلَ). The prosthetic *!* is necessary, according to § 26 (compare § 51, rem.), and the fetha of the first radical is thrown B back upon the ت of است.

61. The tenth form converts the factitive signification of the fourth into the reflexive or middle. E.g. اسْلَمَ to give up, deliver over, اسْتَسْلَمَ to give oneself up; اَوْحَشَ to grieve or distress, اسْتَوْحَشَ to be grieved or sorry; اَعَدَّ to make ready, prepare, equip, اسْتَعَدَّ to get oneself ready, to be ready; اَخْلَصَ to yield up (something) wholly, اسْتَخْلَصَ to claim (something) for oneself, to take entire possession (of it); اَحْيَا to bring to life, to preserve alive, اسْتَحْيَا to preserve alive C for one's own advantage; اسْتَجَابَ دُعَاؤُهُ He (God) answered, or accepted, his prayer, اسْتَجَابَ لَهُ he complied with his desire, or obeyed him, in doing something.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E.g. حَلَّ to be lawful, اسْتَحَلَّ he thought that it was lawful (for himself to do); وَجَبَ to be necessary, اسْتَوْجَبَ he thought it was necessary (for him); اسْتَحْسَنَ to think him, or it, good or beautiful; اسْتَجَادَ to think it good or excellent; اسْتَخَفَّ to think it light, to think lightly of, or despise, one; اسْتَثْقَلَ to find it heavy, oppressive or troublesome, to think one a bore.

REM. In this case the factitive is combined with the middle sense; for as the fourth form (like the second) is frequently not

strictly factitive, but estimative or declarative (§ 45, rem. b), so A also the tenth. Hence *اِسْتَوْجَبَ* literally means *to make something necessary for oneself, to think it so or say it is so*; but *اَوْجَبَ* ² *to make it necessary for others, to think or say that it is so*.

63. The tenth form likewise often expresses the *taking, seeking, asking for, or demanding*, what is meant by the first. E.g. *عَفَرَ* ³ *to pardon*, *اِسْتَعْفَرَ* *to ask pardon*; *سَقَى* *to give one to drink*, *اِسْتَسْقَى* *to ask for something to drink, to pray for rain*; *اَذِنَ* *to permit*, *اِسْتَأْذَنَ* *to ask permission*; *غَاثَ* *to help*, *اِسْتَعَاثَ* *to call for help*; B *حَضَرَ* *to be present*, *اِسْتَحْضَرَ* *to require one's presence, to desire that he should be fetched*.

REM. This signification is also a combination of the factitive and middle: *to procure a drink, permission, &c., for oneself*.

64. In many verbs the tenth form has apparently a *neuter* sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E.g. *اِسْتَقَامَ* *to stand upright*, lit. *to hold oneself upright*; *اِسْتَكَانَ* *to be humble*, lit. *to make oneself C humble, to conduct oneself humbly*; *اِسْتَحَقَّ* *to be worthy of, to deserve*, lit. *to cause something to be due to oneself as a right or desert (حَقٌّ)*; *اِسْتَحْيَا* *to be ashamed*, lit. *to make oneself ashamed (حَيَى to be ashamed)*.

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E.g. *اِسْتَوْلَى* *to make oneself master (وَلَى) of a thing, to take possession of it*; D *اِسْتَوْزَرَ* *(خَلِيفَةً) to appoint one as deputy, successor, or caliph*; *اِسْتَعْمَلَ* *(وَزِيرًا) to appoint one as wēzīr, governor (عَامِلًا), or judge (قَاضٍ)*.—Further, *اِسْتَحْجَرَ* *to become like (lit. to make itself like) stone (حَجَرٌ)*; *اِسْتَشَبَسَتِ الْعَنْزُ* *the she-goat became like a he-goat (نَاقَةٌ)*; *اِسْتَنَوَّقَ الْجَمَلُ* *the he-camel became like a she-camel (تَيْسٌ)*;

A *بَارِضًا يَسْتَنْسِرُ* *إِنَّ الْبَغَاتِ* the kite in our country becomes a vulture
(*نَسَرُ*, our geese are all swans).

REM. The tenth form is probably the reflexive of a form *سَفَعَلَ*, which is not in use, corresponding to the Aram. *ܣܦܥܠܐ*, *ܣܦܥܠܐ*, and its passive *ܣܦܥܠܐ*, *ܣܦܥܠܐ*, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps *سَلَّى* to throw down flat on the back, *سَقَلَبَ* to dash to the ground, and *سَلَعَفَ* to swallow, with one or two more, may be regarded as traces of the form *سَفَعَلَ*, since they are nearly identical in meaning with *أَلْقَى*, *أَقْلَبَ*, and *أَلْعَفَ* (IV. of *لَقَى*, and *لعف*). If so, *سَلَّى*, which has the same signification as *سَلَّى*, must be a later trilateral formation.

66. Of the remaining forms of the trilateral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation.—XII. *إِجْدُوذَى* to bear oneself erect (*جَذَا* do.); *إِحْدُوذَبَ* to be arched, curved, or humpbacked (*حَدَبَ* do.); *إِحْلَوْلَكَ* to be jet black (*حَلَكَ* do.); *إِحْلَوْلَى* to be sweet (*حَلَوَ* do.); *إِخْشَوْشَنَ* to become very rough (*خَشَنَ* to be rough); *إِخْضَوُضَرَ* to become blackish brown or blackish green (*إِخْضَرَ*), to become soft or tender (*خَصَرَ* do.); *إِخْضَوُضَلَ* to become moist (= *إِخْضَلَ*); *إِعْرُورَى* to ride on a horse without a saddle (*عَرَى* to be naked); *إِعْشَوْشَبَ* to be covered with luxuriant herbage (*عُشِبَ*); *إِعْصَوْصَبَ* to be gathered together (*عَصَبَ* D to bind); *إِعْدُوذَنَ* to be green and rank (of a plant), to be long and thick (of the hair).—XIII. *إِخْرُوطَ* to be long or last long, to go quickly (rad. *خَرَطَ*); *إِجْلَوُذَ* to last long (rad. *جَلَدَ*); *إِعْلَوُذَ* to be heavy (*عَلَدَ* to be hard); *إِعْلَوُطَ* to cling or adhere to firmly, to mount a camel (rad. *عَلَطَ*).—XIV. *إِجْحَنْشَشَ* to be big (rad. *جَحَشَ*); *إِسْحَنْتَكَ* to be dark, to be obscure (rad. *سَحَكَ*); *إِحْلَنْتَكَ* to be jet black (*حَلَكَ* do.);

اعْلَنْكَ to be long and thick (of the hair, rad. علك); اعْفَنْجَ to go A quickly (rad. عفج); اقْعَنْسَ to have a hump in front (the reverse of اِحْدَوْدَبَ, قْعَسَ do.).—XV. اعْلَنْدَى to be stout and strong (عَلَدَ to be hard); احْبَنْطَى to be swollen or inflated, to be filled with rage (حَبِطَ do.).

REM. All these forms are habitually intransitive, but there are a few exceptions, as XII. اَعْرَوَى الْفَرَسَ he mounted the horse; B اِحْلَوْلَاهُ he found it sweet (but also اِحْلَوْلَى, it was sweet).—XV. اسْرَنْدَيْتَهُ = عْلَوْتُهُ Ibn Doraid, *Kit. al-Isṭikāk*, p. 227.

2. The Quadriliteral Verb and its Forms.

67. Quadriliteral (رُبَاعِيٌّ) verbs are formed in the following ways.

(a) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E.g. بَابَا to C say baba (papa), غَرَّغَرَ to gargle, وَسَّوَسَ to whisper, زَلَّزَلَ to shake, حَمَحَمَ to neigh, غَمَغَمَ to bellow, to shout, خَشَخَشَ to make rustle or rattle.

(b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of, a triliteral verbal form. E.g. شَمَخَرَ to be proud (شَمَخَ to be high); شَمَعَلَ to be scattered = شَمَعَ; جَمَهَرَ to collect (compare جَمَّ and جَمَعَ); زَحَلَفَ to roll along D (زَحَفَ to advance slowly), to drive back (زَحَلَ to withdraw, to retire); سَنَبَسَ to hasten (perhaps connected with تَبَسَ); خَلَبَسَ to deceive with soft words = خَلَبَ; جَلِطَ to shave the head = جَلَطَ; زَحَوَلَ to make retire (زَحَلَ to retire).

(c) They are denominatives from nouns of more than three letters, some of them foreign words. E.g. جَوْرَبَ to put stockings (جَوْرَبَ, Pers. كُورَبَ) on one; جَلَبَبَ to put on one the garment called قَلَنْسُوءَ; قَلَنْسُوءَ and قَلَنْسَى to put on one the cap called a جَلِبَابَ;

- A قَطَرَنَ to *pitch*, from قَطِرَانٌ *pitch*; تَمَنَطَقَ to *put on a girdle* (مَنْطَقَةٌ); تَمَدَّرَعَ to *put on trousers or drawers* (سَرَاوِيل, Pers. شَلَوَار); تَمَدَّرَعَةً or tunic; تَمَنَّذَلَ to *wipe one's fingers with a napkin* (مَنْدِيلٌ *mantile*); تَمَسَّكَنَ to *affect lowliness or humility, to abase oneself* (مَذْهَبٌ *lowly, humble, poor*); تَمَذَّهَبَ to *follow a sect* (مَذْهَبٌ); تَمَعَّدَدَ to *assimilate oneself (in dress, etc.) to the tribe of Ma'add* (مَعَدُّ);
 B تَلَمَّذَ to *become a pupil or disciple* (تَلْمِيزٌ, Heb. תַּלְמִיד); تَفَلَّسَ to *philosophize* (from فَيَلْسُوفُ, φιλόσοφος); بَيَّطَرَ to *practise the veterinary art or farriery* (بَيَّطَارٌ *a farrier*, ιππίατρος).

(d) They are combinations of the most prominent syllables or letters in certain very common formulas. E.g. بِسْمِ اللَّهِ to *say* بِسْمِ اللَّهِ (in the name of God); حَمْدُ اللَّهِ to *say* الْحَمْدُ لِلَّهِ (praise belongs to God); لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ and حَوْلٌ to *say* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (there is no power and no strength save in God); قَذَلَكَ to *cast up an account, saying* قَذَلَكَ كَذَا وَكَذَا *this then is so and so much*.

68. The derived forms of the quadriliteral verb are three in number.

I. فَعَّلَلَ
 II. تَفَعَّلَلَ
 III. اِفْعَنْلَلَ
 IV. اِفْعَلَّلَ

69. The first form of the quadrilaterals corresponds in formation and conjugation to the second form of the trilaterals, and is both D transitive and intransitive in signification. E.g. شَمَّلَلَ to *gather ripe dates, also to be active or nimble*; شَمَّرَخَ to *pluck unripe dates*; دَحَّرَجَ to *roll*; زَهَّرَقَ to *laugh much*; هَرَّرَلَ to *run quickly*.

70. The second form agrees in formation and signification with the fifth of the trilateral verb. E.g. تَجَلَّبَبَ to *put on or wear a* (سُلْطَانٌ) *sultan*; تَدَحَّرَجَ to *roll along*; تَسَلَّطَنَ to *make oneself sultan*, to *act as if one were sultan, to lord it over another*; تَشَيَّطَنَ to *act like a devil* (شَيْطَانٌ, شَيْطَانٌ).

71. The *third* form of the quadriliteral verb corresponds to A the *seventh* of the trilateral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. E.g. اِبْرَنْشَقَّ to open (of a flower), to bloom or flourish; اِحْرَنْجَمَ to be gathered together in a mass or crowd; اِحْوَنْصَلَ to puff out its crop (حَوْصَلَةٌ, of a bird); اِسْلَنْطَحَ to lie on one's face, stretched on the ground; اِسْلَنْقَ to lie on one's back; اِثْعَنْجَرَ to flow.

72. The *fourth* form of the quadrilaterals, which answers to B the *ninth* of the trilaterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E.g. اِدْهَمَّ to be very dark; اِشْمَخَرَّ to be very high or proud; اِضْمَحَلَّ to vanish away; اِسْبَطَرَ to lie stretched out on one's side; اِشْمَعَلَّ to make haste, to be scattered or dispersed; اِبْذَعَرَ to be scattered or dispersed; اِفْشَعَرَ and اِشْمَازَّ to shudder with horror; اِطْمَأَّنَّ to be at C rest (from طُمَأَّنَّ to lean back); اِحْزَالَ to rise high; اِشْرَابَّ to raise the head and stretch out the neck; اِصْمَالَ to be very hard.

3. The Voices.

73. All the verbal forms, both primitive and derivative, have two voices, the *active* and the *passive*; with the exception of intransitive verbs of the form فَعَّلَ (§ 38) and of the 9th, 11th, 12th, 13th, 14th, and 15th forms (cf. § 66, rem.) as well as of those verbs of the D forms فَعَّلَ and فَعَّلَ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضِرَ to become green, nearly اِحْضَرَّ or اِحْضَوَّضَرَّ; صَلَحَ to be good, right, in order, = صَلَحَ; قَسَدَ to be bad, wrong, in disorder, = قَسَدَ. The subject of the active voice is always an agent (person or thing), whose act may affect an object, or not; the subject of the passive voice is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

- A 74. The passive is especially used in four cases; namely (a) when God, or some higher being, is indicated as the author of the act; (b) when the author is unknown, or at least not known for certain; (c) when the speaker or writer does not wish to name him; (d) when the attention of the hearer or reader is directed more to the person affected by the act (*patiens*, the patient), than to the doer of it (*agens*, the agent).

- REM. The active voice is called by the Arab grammarians
- B *صِيغَةُ الْفَاعِلِ* the mould or form of the agent, *بِنَاءُ الْفَاعِلِ* the build of the agent, *بَابُ الْفَاعِلِ* the category of the agent, *فِعْلُ الْفَاعِلِ* the action of the agent, and *لِلْفَاعِلِ (الْمَصْوَغُ)* or *عَلَى الْفَاعِلِ*, the action (or verb) put into that form of which the agent is the subject. The passive voice is in like manner called *صِيغَةُ الْمَفْعُولِ* the mould or form of the patient, etc.; also *فِعْلٌ مَا لَمْ يُسَمَّرْ*
- C *فَاعِلُهُ* the doing, or being done, of that, whereof the agent has not been named, or, more shortly, *مَا لَمْ يُسَمَّرْ فَاعِلُهُ*, though this latter is, strictly speaking, equivalent to *الْمَفْعُولُ الَّذِي لَمْ يُسَمَّرْ فَاعِلُهُ*, the patient whereof the agent has not been named, i.e. the passive subject. The active voice is also shortly called *الْمَعْرُوفُ* or *الْمَعْلُومُ*, and the passive *الْمَجْهُولُ*, elliptical forms of expression for *الْفِعْلُ الْمَعْرُوفُ (الْمَعْلُومُ) فَاعِلُهُ*
- D and *الْفِعْلُ الْمَجْهُولُ فَاعِلُهُ*, the action of which the agent is unknown. These terms, *الْمَعْرُوفُ* or *الْمَعْلُومُ* and *الْمَجْهُولُ*, are also used to designate the subjects of the active and passive voices.

75. Verbs that express a state or condition, or signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to another individual as its object (as *مَرِضٌ* to be sick, *نَامَ* to sleep), are aptly called *neuter* verbs, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs,

and they therefore distinguish *الْأَفْعَالُ الْمُتَعَدِّيَّةُ*, *transitive verbs*, from *الْأَفْعَالُ الْغَيْرُ الْمُتَعَدِّيَّةُ*, *intransitive verbs*, or *الْأَفْعَالُ اللَّازِمَةُ*, *verbs that are confined to the subject*.

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see § 48), whilst the other is *purely passive*.

4. *The States (Tenses) of the Verb.*

77. The temporal forms of the Arabic verb are but *two* in B number, the one expressing a *finished* act, one that is done and completed in relation to other acts (the *Perfect*); the other an *unfinished* act, one that is just commencing or in progress (the *Imperfect*).

REM. *a.* The names *Preterite* and *Future*, by which these forms were often designated in older grammars do not accurately correspond to the ideas inherent in them. A Semitic Perfect or Imperfect has, in and of itself, no reference to the temporal C relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it. It is precisely these relations which determine in what sphere of time (past, present, or future) a Semitic Perfect or Imperfect lies, and by which of our tenses it is to be expressed—whether by our Past, Perfect, Pluperfect, or Future-perfect; by our Present, Imperfect, or Future. The Arabian Grammarians themselves have not, however, succeeded in keeping this important point distinctly in view, but have given an undue importance to the idea of time, in connection with the verbal forms, by their division of it into the past (الْمَاضِي), the present (الْحَالُ or الْحَاضِرُ), and the future (الْمُسْتَقْبَلُ), the first of D which they assign to the Perfect and the other two to the Imperfect.

REM. *b.* On the forms of these tenses see § 91 etc. The Syntax will give more precise information as to their meaning and use.

5. *The Moods.*

78. The Arabic verb has *five* moods; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.

- A 79. Of these moods the first is common to the perfect and imperfect states; the second and third are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative.

REM. On the forms of the moods see § 91 etc. The Syntax treats of their significations and use.

- B 80. Instead of the Infinitive, the Arabs use nouns expressing the action or quality (*nomina actionis* or *verbi*). In place of participles, they have two *verbal adjectives*, the one denoting the *agent* (*nomen agentis*, active participle), and the other the *patient* (*nomen patientis*, passive participle). [Cf. § 192.]

6. The Numbers, Persons, and Genders.

- C 81. There are three numbers, the *Singular* (الْفَرْدُ, الْفَرْدُ, or الْوَاحِدُ), the *Dual* (التَّثْنِيَّةُ or التَّمْنِيَّةُ), and the *Plural* (الْجَمَاعُ, الْجَمَاعُ, الْجَمِيعُ, or الْمَكْتَبَرُ); and likewise three persons, the *speaker* (first person), الْمُتَكَلِّمُ, the individual *spoken to* (second person), الْمُخَاطَبُ, and the individual *spoken of* (third person), الْغَائِبُ (the *absent*). The genders are two, namely the *masculine* (الْمَذَكَّرُ) and the *feminine* (الْمَوْثَنُ); but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

D B. THE STRONG VERB (VERBUM FIRMUM).

82. Verbs are divided into *strong* (*verba firma*) and *weak* (*verba infirma*). We include the *verba mediæ radicalis geminatae* (y'y) in the former class; the verbs which have ¹ for one of their radicals, in the second (see § 128).

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

REM. A verb which contains one of the two letters و or ی is A called *فَعْلٌ مُعْتَلٌّ*, a *weak verb*, as opposed to *فَعْلٌ سَالِمٌ*, a *verb that is free from defect*, a *sound verb*. A verb which has ʾ for one of its radicals, or which belongs to the class med. rad. gemin. (y'y), is designated by the special term *فَعْلٌ صَحِيحٌ*; but some grammarians treat *صَحِيحٌ* and *سَالِمٌ* as synonyms.

1. *The Active Voice of the First Form in the Strong Verb.—Table I.**

B

α. THE INFLEXION BY PERSONS.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronoun [مُضَمَّرٌ, ضَمِيرٌ: see § 190, f.] is either *separate* [مُنْفَصِلٌ], standing by itself, or *connected* [مُتَّصِلٌ], that is C *prefixed* or *suffixed*. The separate pronouns have longer, the connected shorter forms.

86. The *suffixed* pronouns are partly *verbal*, partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative*, partly the *accusative*. The former are much more closely united with the verb than the latter.

88. The connected pronouns which express the *nominative* to D the verb are also in part *prefixes*.

REM. On the verbal suffixes which express the *accusative* see § 185; and on the *nominal* suffixes, § 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

* The *nomina verbi*, *agentis*, and *patientis*, are given along with the strictly verbal forms in all the Tables.

A

1. *Separate Pronouns.**Singular.*

	Masc.	Common	Fem.
3 p.	هُوَ <i>he.</i>	...	هِيَ <i>she.</i>
2 p.	أَنْتَ <i>thou.</i>	...	أَنْتِ <i>thou.</i>
1 p.	...	أَنَا <i>I.</i>	...

B

Dual.

3 p.	...	هُمَا <i>they two.</i>	...
2 p.	...	أَنْتُمَا <i>ye two.</i>	...
1 p.	...	...	...

Plural.

3 p.	هُمْ <i>they.</i>	...	هُنَّ <i>they.</i>
2 p.	أَنْتُمْ <i>ye.</i>	...	أَنْتُنَّ <i>ye.</i>
1 p.	...	نَحْنُ <i>we.</i>	...

C

REM. *a.* When هُوَ and هِيَ are preceded by the conjunctions

وَ and فَ, and, the affirmative لَ, *certainly, surely*, or the interrogative أ, the vowel of the *h* may either be dropped or retained; as أَهْوَى or أِهْوَى, أَهْبَى or أَهْبَى, أَهْوَى or أَهْوَى, أَهْبَى or أَهْبَى.

REM. *b.* The second syllable of أَنَا is regarded as short by the

D

old poets (و), except in pause, where we find both أَنَا (و-) and أَنَا*. Compare the Æthiopic *ānā*, which, in combination with the enclitic particle *sā*, becomes *ānsā*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَن, إِنْ, إِنْ, إِنْ. The *scriptio defectiva* is found, for example, in the interjectional هَا أَنَا ذَا here I am (هَإِي, *ecce*), for هَا أَنَا ذَا. The form إِنْ is said also to occur.

* But إِنْ, out of pause, is occasionally scanned as an iambus even in old poetry. See Nöldeke in *ZDMG.* xxxviii. 418, note 3.

REM. c. Older forms of هُم and أَنْتُمْ are هُم and أَنْتُمْ, used in A poetry, and also in the *wasl* (§ 20, d, and § 23, rem. c). [Though written defectively this terminal *u* is commonly scanned as a long vowel.]

REM. d. For a comparison of the pronominal forms of the Arabic with those of the other Semitic languages see *Comp. Gr.* p. 95 *seq.*

2. *Suffixed Pronouns, expressing the Nominative.*

B

Singular.

Masc.	Common	Fem.
3 p. . . .	. . .	هِيَ she.
2 p. تَ thou.	. . .	(جِي, يِن) تَ thou.
1 p. . . .	أَ I.	. . .

Dual.

3 p. لَ (لَانِ, لَ) they two. . . .	تَا (تَانِ, تَا) they two.	
2 p. . . .	كُما (كَانِ, كُ) ye two. . . .	C
1 p. . . .	. . .	. . .

Plural.

3 p. هُوَا (وُونِ, هُوَا) they. . . .	نَ they.
2 p. هُوَا (وُونِ, هُوَا) ye. . . .	نَ (نِ) تَن ye.
1 p. . . .	نَا we. . . .

REM. a. The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect.

REM. b. The suffix of the 1st pers. plur. is sometimes shortened *n* in poetry (*na*) and written defectively, نَ.

3. *Prefixed Pronouns, expressing the Nominative.*

Singular.

Masc.	Common.	Fem.
3 p. هِ he.	. . .	هِيَ she.
2 p. . . .	تَ thou.	. . .
1 p. . . .	أَ I.	. . .

A	Dual.		
	Masc.	Common.	Fem.
3 p.	ي <i>they two.</i>	...	ت <i>they two.</i>
2 p.	...	ت <i>ye two.</i>	...
1 p.
Plural.			
3 p.	...	ي <i>they.</i>	...
2 p.	...	ت <i>ye.</i>	...
1 p.	...	ن <i>we.</i>	...

B REM. *a.* These forms are restricted to the Imperfect. They are called by the grammarians حُرُوفُ الْمُضَارَعَةِ, and are comprised in the mnemonic word نَأْتِي or أَتَيْتُ.

REM. *b.* The prefix of the third person plural of the Imperfect is ي for both genders. But the grammarians cite some rare cases where, in the fem., ت is replaced by ت, so that the distinction between 3 pl. fem. and 2 pl. fem. is lost. Thus in the Kōr'ān, Sūra xlii. 3, a reading تَغْفِرُنَ for يَغْفِرُنَ is recorded. This must be explained as due to false analogy from the sing. In the Heb. חֲקַלְהֶם the false form has become the rule.

90. Of the two fethas with which the first and third radicals of a verb are always pronounced (حَسَنَ, فَرَحَ, قَتَلَ), the former is rejected after prefixed pronouns, as يَقْتُلُ, تَقْتُلُ; the latter before suffixed pronouns beginning with a consonant, as قَتَلْتُ, قَتَلْنَا. When the suffix begins with a vowel, that vowel takes the place of the fetha, D as قَتَلُوا, قَتَلْتُمْ.

REM. *a.* When the third radical is ت, it unites in pronunciation with the ت in some of the suffixes. In such cases only one ت is written, and the union of the two is denoted by the tēsdīd. Thus from ثَبَتَ, to stand firm, we get ثَبَّتَ, ثَبَّتُمْ, ثَبَّتْنَا, for ثَبَّتَتْ, ثَبَّتْتُمْ, ثَبَّتْنَا. See § 14, c, rem. *b.*

REM. *b.* When the third radical is one of the letters ث, ذ, ز, ض, ط, ظ, it may unite in pronunciation with the ت of the suffixes, so as to form a double ت, but it is nevertheless retained in writing.

To indicate the assimilation, the ت takes *tèsdid*, and the *gèzma*, A with which the third radical ought properly to be marked, is omitted.

Thus, عَبَدْتُ for عَبَدْتُ, *I have served*; رَبَّطْتُ for رَبَّطْتُ, *thou hast bound*; أَخَذْتُ for أَخَذْتُ, *ye have taken*. On this assimilation see § 14, c.

REM. c. When the third radical is ن, it unites with the ن of the suffixes into a single ن with *tèsdid*; as آمَنَ they (women) believed, آمَنَّا we believed, for آمَنُن and آمَنَّا.

REM. d. For a view of the Inflexion of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic see *Comp. Gr.* p. 165 seq.

b. FORMS OF THE TENSES AND MOODS.

B

91. When the second radical of the Perfect has *fèthā*, it may take either *damma* or *kèsra* in the Imperfect; as قَتَلَ to kill, يَقْتُلُ; كَتَبَ to write, يَكْتُبُ; ضَرَبَ to strike, يَضْرِبُ; جَلَسَ to sit down, يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ to sneeze, يَعْطُسُ and يَعِطُسُ; سَمَطَ to remove the hair by scalding, يَسْمِطُ or يَسْمِطُ; رَكَزَ to stick upright into the ground, يَرْكُزُ.

C

REM. a. Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fèthā* of the Perfect; as فَعَلَ to do, يَفْعَلُ; يَبْرَأُ to create, يَمْنَعُ; يَمْنَعُ to hinder, يَمْنَعُ; يَمْنَعُ to cut, يَمْنَعُ; يَمْنَعُ to ask, يَمْنَعُ; يَمْنَعُ to go away, يَمْنَعُ; يَمْنَعُ to look at, يَمْنَعُ; يَمْنَعُ to throw, يَمْنَعُ. Not a few, however, conform to the rule, particularly when the second radical is خ or غ; as شَعَرَ to perceive, know, يَشْعُرُ; قَعَدَ to sit, يَقْعُدُ; طَعَنَ to transpire, يَطْعَنُ; صَلَحَ to be sound, يَصْلَحُ; يَصْلَحُ to attain to, reach, يَبْلُغُ; نَفَخَ to blow, يَنْفَخُ; يَنْفَخُ to flow, يَشْحَبُ; رَجَعَ to return, يَرْجِعُ; نَزَعَ to draw or pull away, يَنْزِعُ; يَنْزِعُ to bray, يَشْخَرُ. Some verbs have two

A forms; as نَعَقَ to croak, يَنْعُقُ; مَنَحَ to give as a present, يَمْنَحُ; نَكَحَ to marry, يَنْكِحُ; نَطَحَ to butt, يَنْطَحُ; سَلَخَ to slay, يَسْلُخُ; دَبَغَ to tan, يَدْبِغُ; صَبَغَ to dye, يَصْبِغُ; قَرَعَ to be at leisure, to have done with, يَفْرُغُ; and even three, as نَحَتَ to cut or hew, يَنْحِتُ; نَبَعَ to gush out, يَنْبِغُ.

B REM. b. Verbs of the form فَعَلَ denoting superiority, فَعَلَ الدَّالُّ عَلَى الْغَلَبَةِ (see § 43, a), always have *ḍamma* (the grammarian ḏl-Kisā'ī alone admitting *fetha* with a guttural), as شَعَرَ he excelled him in composing poetry, يَشْعُرُ; فَخَرَ he surpassed him in glory, يَفْخُرُ; unless they be primæ rad. و, med. rad. ي, or tert. rad. ي, when they take *kèsra*, as وَعَدَهُ he outbid him in promising, يَعِدُهُ; خَارَهُ he excelled him in goodness, يَخِيرُهُ; رَمَاهُ he surpassed him in shooting with arrows, يَرْمِيهِ.

C REM. c. Excessively rare are cases like رَكَنَ to incline to, lean upon, يَرْكُنُ, which is probably a combination of the two forms رَكَنَ, يَرْكُنُ, and رَكِنَ, يَرْكِنُ. See § 175, rem. b.

92. When the second radical of the Perf. has *kèsra*, the Imperf. takes *fetha*; as عَلِمَ to know, يَعْلَمُ; شَرِبَ to drink, يَشْرَبُ; حَزِنَ to be sorrowful, يَحْزَنُ; مَرِضَ to be sick, يَمْرُضُ; سَلِمَ to be safe, يَسْلَمُ.

D REM. a. A few verbs may retain in the Imperf. the *kèsra* of the Perf., as حَسِبَ to think or suppose, يَحْسِبُ or يَحْسَبُ; نَعِمَ to be green and flourishing, يَنْعِمُ; بَيْسَ to be in distress or poverty, يَبِئَسَ or يَبِئْسَ. See also §§ 142 and 146.

REM. b. Very rare are cases like حَضَرَ to be present, يَحْضُرُ; رَكَنَ to incline to, lean upon, يَرْكُنُ; فَضَلَ to be in excess, abound, يَفْضُلُ; نَعِمَ to be affluent, comfortable, يَنْعَمُ; بَرَى to be clear, quit,

or *innocent of*, *يَبْرَأُ* or *يَبْرُو*. The most common example of this kind A is a verb med. *و*, viz. *مَاتَ*, to die (for *مَوَتَ*, 1st p. sing. Perf. *مِتَّ*), *يَمُوتُ*.—Similar cases in Syriac and Hebrew, *Comp. Gr.* p. 180*.

93. When the second radical of the Perf. has *ḡamma*, that vowel is retained in the Imperf.; as *حَسَنَ* to be beautiful, *يَحْسُنُ*; *شَرَفَ* to be high, noble, *يَشْرَفُ*; *بَلَدَ* to be dull or stupid, *يَبْلُدُ*.

REM. With the above forms compare the Heb. *יִשְׁלַח*, B *יִדְבֵּר*. In Heb., however, verbs in *o* usually take *a* in the Imperf., as *יִקְטֹן*, whereas in Arabic instances like *لَبِيتُ* I became wise, *دُمِيتُ* I became ugly, *شَرَرْتُ* I became bad, *أَشَرْتُ*, *أَدَمْتُ*, *أَلَبْتُ*, are very rare. Some authorities admit the forms *أَشَرْتُ*, *أَدَمْتُ*, *أَلَبْتُ*.

94. The difference between the Perf. and Imperf. in regard to their inflexion is, that the marks of the numbers, genders, and persons, are only *suffixed* to the Perf.; whereas they are both *suffixed* and *prefixed* to the Imperf., more generally the latter. C

REM. a. In the Perf. the *act* is placed conspicuously in the foreground, because completed; in the Imperf. the *agent*, because still occupied in the act (see § 77, rem. a). If we look upon the root *قتل* as primarily conveying the abstract idea of "killing," we may regard *قَتَلْتُ* as meaning "killing-of-me" (i.e. done by me), "my killing," = "I have killed;" and *أَقْتُلُ* as meaning "I-killing," = "I am killing."

REM. b. In the Imperf. the pronominal *prefixes* mark the state D or tense, and to some extent the gender; whilst the *suffixes* serve solely to indicate the gender. Thus, the 2d pers. sing. masc. *تَكْتُبُ* is sufficiently distinguished from the 3d pers. sing. masc. *يَكْتُبُ* by the form of the temporal prefix; but to distinguish the 2d pers. sing. masc. from its fem. a suffix is necessary, and accordingly we get masc. *تَكْتُبُ*, fem. *تَكْتُبِينَ*.

* [Anbārī, *Nozhat el-alibbā* p. 459 states from personal observation in Yemèn and Higāz that in some dialects every verb *فَعَلَ* makes *يَفْعَلُ* and *يَفْعُلُ*.—De G.]

- A REM. c. In the active voice of the first form, the prefixes of the Imperfect are pronounced with *fèth*. But a pronunciation with *kèsr* instead of *fèth* is regarded as admissible and was used by some of the old Arabs with any of the preformatives except *ي*, save in the case where the next consonant has *ḍamma* (verbs med. *و*). That is, one must not say *أَقُومُ*, *تَقُومُ*, *إِقْمُ* for *أَقُومُ* etc. nor *يَعْلَمُ* for *يَعْلَمُ*; but on the other hand the pronunciation *نَعْبُدُ* and *نَسْتَعِينُ* in Sūra i. 4, and *إَعْبُدْ* in Sūra xxxvi. 60 are recognized as legitimate dialectic variations of the usual *نَعْبُدُ* etc. In one case,
- B *إِخَالُ* for *أَخَالُ*, *I suppose*, the pronunciation with *kèsr* is generally preferred. The tribe of Kèlb used *kèsr* even with the prefix *ي* (*يَعْلَمُ*). Dialectically, too, the vowel of the prefix might be assimilated to a following *ḍamm*, as in *نَعْبُدُ* for *نَعْبُدُ*.

95. The *Indicative* of the Imperf. is distinguished by the third radical having *ḍamma*, the *Subjunctive* by its having *fèth*; as Indic.

- C *يَكْتُبُ*, Subj. *يَكْتُبُ*. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as *يَكْتُبُ*; whence it is sometimes called the apocopated Imperfect.

REM. a. The *ḍamma* and *fèth* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *ḍamma* and *fèth* of the Nom. and Accus. in the noun (see § 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., *الْمُضَارِعُ*, because it

- D *resembles* the noun. [The Indicative is called *الْمَرْفُوعُ*, the Subjunctive *الْمَنْصُوبُ*, and the Jussive *الْمَجْزُومُ*.]

REM. b. The peculiar meaning of the Jussive has brought along with it the rejection of the final vowel, which seems originally to have been *i*. At least the poets make use of the form *يَقْتُلِ* in rhyme. [Cf. vol. ii. § 247.]

96. The forms of the Indic. which end in *ن* and *ن* reject these syllables in the Subjunct. and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The

2d and 3d pers. plur. fem. are exceptions, for in them نَ is retained, A because it is absolutely necessary in order to mark the gender. Compare يَكْتُبُونَ, يَكْتُبُوا, with كَتَبُوا; يَكْتُبَانِ, يَكْتُبَا, with كَتَبَا; and تَكْتُبِينَ, تَكْتُبِي, with كَتَبْتِ.

97. The *Energetic* is formed by adding the termination نَ or نْ (called by the grammarians اَلنُّونُ اَلْمُؤَكِّدَةُ, or *the corroborative n*) to the Jussive. If the Jussive ends in *i* or *u*, the fêthâ of نَ or نْ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable: تَكْتُبِينَ, تَكْتُبِي, from تَكْتُبِي; يَكْتُبِينَ, يَكْتُبِي, from يَكْتُبِي; etc. In the dual, the first fêthâ of نَ is absorbed by the ى B of the termination, and the second weakened into a kèsra through the influence of the same long vowel: يَكْتُبَانِ, يَكْتُبَا, from يَكْتُبَا. In the 2d and 3d pers. plur. fem. the fêthâ of the verb unites with the initial fêthâ of نَ into a long *â*, and in consequence the second fêthâ of نَ becomes kèsra: يَكْتُبْنَ (7) from يَكْتُبْنَ (7).

REM. a. The syllable نَ of the second *Energetic* is appended only to those persons which have, in the first *Energetic*, a short vowel before نَ; and not to the dual, because its forms would then C coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نَنْ (يَكْتُبْنَ) was disagreeable to the ear.

REM. b. Before an *êlif* 'l-waṣl (§ 19) the *n* of the termination نَ is rejected (§ 20, rem. c), as تَرْيِيْنُ اَلْفَقِيْرَ لَا, *despise not the poor*, for تَرْيِيْنُ, from أَهَانَ, IV. of هَانَ.

REM. c. The syllable نَ is often written نْ, and pronounced D in pause نْ. Compare the Hebrew *Energetic* or *Cohortative* in 77, *Comp. Gr.* p. 194.

98. The *Imperative* (اَلْأَمْرُ *the order or command*) may be described as formed from the Jussive by rejecting the prefix of the 2d pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to § 26, a short

A prosthetic vowel. When the second radical is pronounced with *fetha* or *kəṣra*, this vowel is *kəṣra*; when with *ḍamma*, it is *ḍamma*. E.g. أَكْتُبُ, أَضْرِبُ, أَفْعَلُ.

REM. a. Regarding the elision of the prosthetic vowel (إِ), see § 19, b; and on the orthography ا and إ, in cases where that elision does not take place, § 19, rem. d.

REM. b. Fetha is never employed as a prosthetic vowel.

- B REM. c. As an Imperative the Arabs also use the indeclinable form قَتَالِ; as حَضَارِ *be present!* حَذَارِ *beware!* نَزَالِ *alight!* سَمَاعِ *listen!* تَرَاكِ *let alone!* دَبَابِ *creep along!* نَعَايِ *announce the death of—!* from نَعَى. This corresponds to the Hebrew Infinitive absolute קָטַל (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכוֹר *remember!** In quadriliterals this form is very rare, the only examples mentioned being
- C قَرَقَرُوا بِالرَّعْدِ = قَرَقَرِ, *let thy thunder crash*, and عَرَعَارِ, *come and play the game called 'ar'ara*. Occasionally it seems to take its meaning from one of the derived conjugations, as خَرَّاجِ *bring out!* دَرَاكِ *overtake!* = اُخْرِجُوا, اُدْرِكُوا, Imper. IV.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§ 97).

- D [REM. The common phrase اِضْرِبْ رَأْسَهُ عَنْقَهُ, *strike off his head*, is sometimes pointed without tənwin (اِضْرِبْ) and is then explained by the grammarians as a dual used in an intensive sense (تَشْنِئَةً عَلَى) cf. vol. ii. § 35, a, rem. b) in addressing a single person. Similarly Kor'an l. 23, اَلْقَيْنِ اَلْقَيْنِ with a various reading اَلْقِيَا.—De G.]

* [And again the phrase عَقَقَتْ عَقَاقِ Tab. i. 1842, l. 15 is parallel to the Hebrew use of the Inf. Abs. with the finite verb.—De G.]

2. *The Passive Voice of the First Form in the Strong Verb.—Table II.*

A

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *ḍamma*, and the *second* radical *kèsra*. In the Imperf. Pass. the *prefixes* take *ḍamma*, and the *second* radical *fèṭha*.

REM. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, B the Jussive being used instead.

3. *The Derived Forms of the Strong Verb.—Table III.*

102. The second radical of the Perf. Act. is pronounced with *fèṭha* in all the derived forms.

103. The second radical of the Imperf. Act. is pronounced with *fèṭha* in the *fifth* and *sixth* forms, with *kèsra* in the rest.

C

REM. The Imperfects of the ninth and eleventh forms, *يَقْتُلُ* and *يَقْتُلُ*, are contractions for *يَقْتَلِلُ* and *يَقْتَالِلُ*. This may be seen from the Jussives *يَقْتَلِلْ* and *يَقْتَالِلْ*, and the Imperatives *اِقْتَلِلْ* and *اِقْتَالِلْ*. See §§ 106 and 120.

104. In the *second*, *third*, and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *ḍamma*, in the rest with *fèṭha*.

105. The characteristic *ēlif* of the fourth form disappears when D another letter is prefixed; as *يُقْتَلُ*, not *يُاقْتَلُ*, from *أَقْتَلُ*.

[REM. But we find *قَدَرُ مَوْثَغَاةٍ*, *a pot set on the fire*, and also *يُوَثِّغِينَ*, Sibawèh, i. 9, l. 21, where the *ā* is treated like the *o* of *يَهْرِيْقُ*, § 118, rem. b.—De G.]

106. The ninth and eleventh forms were originally *اِفْعَلَلْ* and *اِفْعَالَلْ*. But, by a rule of the language (see § 120), if the last radical

تَسَاقَطَ, تَزَيَّنَ, تَدَارَأَ, تَدَثَّرَ, تَتَاقَلَ, تَتَابَعَ, for أَطِيرَ, أَشْمَرُ, أَسْمَعُ, أَسَاقَطَ, A
يَتَزَكَّى, يَتَذَكَّرُ, يَطْهَرُ, يَصَدِّقُ, يَزْكِي, يَذْكُرُ; تَطِيرُ, تَشْمَرُ, تَسْمَعُ, تَسَاقَطُ,
يَتَطَهَّرُ, يَتَصَدَّقُ. The language in its later stages admits this in all
verbs of the fifth and sixth forms, merely rejecting the vowel of the
preformative تَ; as تَتَنَفَّسُ for اتَّنفَسَ, to take breath.

REM. See § 48, rem. *b*, and compare such Hebrew forms as
הִפְחִיחַ, הִזְכִּיר, הִזְכֵּר, Comp. Gr. p. 110 seq.

112. The تَ of the fifth and sixth forms is sometimes omitted B
in those persons of the Imperf. Act. to which تَ is prefixed (2d pers.
sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e.g.
تَتَقَدَّمُونَ, تَتَبَاعَدُ, تَتَحَمَّلُ, تَتَكَسَّرُ, for تَقَدَّمُونَ, تَبَاعَدُ, تَحَمَّلُ, تَكَسَّرُ
[and necessarily تَتَابِعُ for تَتَابَعُ (Fāik i. 130)—De G.]. These
shortened forms are sufficiently distinguished by the fethas of the
prefixed تَ and of the second radical from the same persons in the
active voice of the second and third forms (تُبَاعَدُ, تُكَسَّرُ); and by
the fetha of the prefixed تَ from the same persons in the passive of C
the second and third forms (تُبَاعَدُ, تُكَسَّرُ).

113. Verbs of which the first radical is أ, و, ر, ي, ل, or ن, have
no seventh form in classical Arabic, but use the fifth or eighth, or the
passive of the first, instead. In the (so far as we know) solitary
example of the seventh form from a verb beginning with ن,—namely
انْتَمَسَ, to lie concealed,—the characteristic ن is united by tèsdîd to
the first radical.

REM. *a*. Some grammarians regard انْتَمَسَ as being of the eighth D
form, by assimilation for انْتَمَسَ.

REM. *b*. In modern Arabic such forms as اِنْتَاظَر, اِنْتَاخَذَ (Kāmil,
p. 569, note i.), اِنْوَلَدَ, اِنْجَدَ, اِنْصَرَفَ, اِنْرَضَ, are of common occurrence.

114. If the first radical is م, the characteristic ن of the seventh
form often unites with it into مَر; as اِمْحَقَّ or اِنْمَحَقَّ from مَحَقَّ,

117. If the first radical be **ص**, **ض**, **ط**, or **ظ**, the characteristic A is changed into **ط**, which unites with initial **ط** into **طط**, with initial **ظ** into **ظظ** or **ظط**, and occasionally with initial **ض** into **ضض**. E.g. **اِصْطَبَّحَ**, **اِطْرَدَ**, **اِطْبَخَ**; **صَلَّى**, **صَفَا**, **صَبَغَ**, from **اِصْطَلَحَ**, **اِصْطَلَى**, **اِصْطَفَى**, **اِطْلَمَ**, **اِظْلَمَ**, or **اِظْلَمَلَمَ**; **طَلَبَ**, **طَعَنَ**, **طَرَدَ**, **طَبَخَ**, from **اِطْلَبَ**, **اِطْعَنَ**, **اِطْرَدَ**, **اِطْبَخَ**, from **ظَلَمَ**; **ظَهَرَ**, **اِظْهَرَ**, **اِظْفَرَ**, **اِظْعَنَ**; **ظَارَّ**, from **اِظْطَارَّ**, or **اِظْطَارَّ**; **ضَرَبَ**, from **اِضْطَرَبَ**, or **اِضْطَرَبَ**; **ظَهَرَ**, **ظَفِرَ**, from **اِضْجَعَ**, or **اِضْطَجَعَ**; **ضَلَعَ**, from **ضَرَّ**, **اِضْطَلَعَ**, **اِضْطَرَّ**; **ضَجَعَ**.

REM. a. The letter **ص** sometimes assimilates the following **ط**; B as **اِصْطَبَّرَ**, **اِصْطَلَحَ**, **اِصْطَلَى**, **اِصْطَفَى**, etc.

REM. b. From **ضَجَعَ** the form **اِطْجَعَ** also occurs.

[117*. If the second radical be **ت** the characteristic **ت** of the eighth form may lose its vowel and unite with it. The first radical then necessarily assumes a vowel, either *a* or *i*, and the helping vowel **ا** is unnecessary and disappears. Thus for **اِسْتَرَّ** we may have **سَرَّ** or **سِئَرَّ**; Imperf. **يَسْتَرُّ**, **يَسْتَرِّ**, or **يَسْتَرِّ** or even **يَسْتَرُّ** (with a furtive *kesra* to the first radical); Part. act. **مُسْتَرٌّ** (**مُسْتَرَّ**); Inf. **سِتَارَ** (see § 202, C rem. a). Similar forms from verbs whose second radical is **د**, **ذ**, **ص** or **ط** occur (or are recorded as variants) in the *Kor'an* (*Sūr.* x. 36, ix. 91, ii. 19, xxxvi. 49).]

4. *The Quadriliteral Verb.*—Table IV.

118. The four forms of the quadriliteral verb follow throughout D their inflexion the second, fifth, seventh and ninth forms of the trilateral (see §§ 69—72).

REM. a. The **ت**, which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the trilateral (see § 112).

REM. b. As mentioned in § 45, rem. d, words like **هَرَّاقَ** (for **أَرَّاقَ**), *to pour out*, and **هَيَّيْمَنَ**, *to believe*, are treated as quadrilaterals:

- A The latter is inflected exactly like *قَمَطَرَ*, but the former is irregular: Imperf. *يَهْرِقُ*, Imperat. *هَرِقْ*, Nom. act. *هَرَاقَةٌ*, Perf. Pass. *هَرِيقَ*. The form *أَهْرَاقَ*, Imperf. *يُهْرِيقُ*, is also used.—The tenth form of *طَاعَ*, viz. *اسْتَطَاعَ*, to obey, is sometimes shortened into *اسْطَاعَ* or *اسْتَاعَ*, Imperf. *يَسْطَاعُ* or *يَسْتِيعُ*, and then converted into *أَسْطَاعَ*, Imperf. *يَسْطِيعُ*. [Also, in verse, we find *مُسْطَارٌ* for *مُسْتَطَارٌ*.]

B 5. *Verbs of which the Second and Third Radicals are Identical.*—Table V.

119. These verbs are usually called *verba media* or *secundæ radicalis geminata* (لا"ي). The Arab grammarians name them *الْفِعْلُ الْأَصْمُ*, the solid verb, or *الْفِعْلُ الْمُضَاعَفُ*, the doubled verb.

120. They differ from other strong verbs in two points.

- (a) When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the third, so as to form a double letter, which is marked with *tèsdîd*. E.g. *فَرَّ* to flee, for *فَرَرَ*; *شَقَّ* to split or cleave, for *شَقَقَ*; *مَسَّ* to touch, for *مَسِسَ*; *شَمَّ* to smell, for *شَمِمَ*; *حَبَّ* to become dear (to one), for *حَبَبَ*; *لَبَّ* to become wise or intelligent, for *لَبِبَ*.

- (b) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E.g. *يَجِلُّ* for *يَجِلِّلُ*, *يَمِدُّ* for *يَمِدْدُ*, *يَمَلُّ* for *يَمَلِّلُ*. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as *يَمُدُّ*, *يَقِرُّ*, *لَبِبْتُ*, *مَلِلْتُ*, *قَرَرْتُ*.

REM. a. Transitive verbs of this class, of the form *فَعَّلَ*, have damma in the Imperfect, with the exception of six, which also admit *késra*; viz. *بَتَّ* to sever or separate entirely, make decisive or absolute, *رَمَّ* to repair, *شَدَّ* to make hard or firm, tie firmly, *عَلَّ* to

water (camels) a second time, *نَمَرَ* to spread abroad or divulge secretly, *أَهَرَ* to abhor, detest, Imperf. *يَهْتُ* or *يَيْتُ*, etc. One verb has only *kèsra*, viz. *حَبَّ* to love (instead of the common IV. *أَحَبَّ*), Imperf. *يَحِبُّ*.

REM. b. Uncontracted verbs of the forms *فَعَلَ* and *فَعَلَّ* sometimes occur; as *صَكِكَ* to be knock-kneed or weak in the hocks, *مَشِشَ* to have a swelling [splint] on the pastern (of a horse), *أَلَلَ* to smell badly, *ضَبَّ* to abound in lizards (*ضَبَّ*), *لَحَحَ* to be sore (of the eye), *بَ* *قَطَطَ* to be curly, *حَكِكَ* to have its hoof worn at the edges (of a horse, etc.); *لَبَّ* to be wise or intelligent, *دَمَرَ* to be ugly, *شَرَرَ* to be bad, *فَكَكَ* to be silly, in one's dotage, *عَزَزَ* to have narrow orifices of the teats (of a she-camel, ewe, etc.).

REM. c. Forms like *فَرَّرْتُ*, *مَدَدْتُ*, *ظَلَلْتُ*, are, however, sometimes contracted in different ways.—1. The second radical is dropped, along with its vowel, or else its vowel is transferred to the first radical; as, *رَدَّتْ*, *رَدَّنْ*, for *رَدَدَتْ*, *رَدَدَنَّ*, *أَحَسَّتْ* for *أَحَسَّتْ*, *مَسَّتْ* for *مَسَّتْ*, *ظَلَّتْ* for *ظَلَلَّتْ* (compare the Aramaic form *ܦܪܪܬܐ* for *ܦܪܪܬܐ*) [also *يَقِرُّنَ* for *يَقِرُّرْنَ*, *يُزِفْنِ* for *يُزِفْنَنَ* etc.*]. 2. The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either (a) the diphthong *اَيَ*, as *قَصَّيْتُ* for *قَصَصْتُ*, *اِسْتَسَرَّيْتُ* for *اِسْتَسَرَّرْتُ*, a form which is not uncommon in the fifth conjugation, as *تَسَرَّيْتُ*, *تَلَعَّعْتُ*, *تَقَضَّضْتُ*, *تَطَلَّنْتُ*, *تَلَعَّيْتُ*, for *تَسَرَّرْتُ*, *تَطَلَّنْتُ*, *تَقَضَّضْتُ*, *تَلَعَّيْتُ* (compare in the Hebrew Imperf. *תסדדנה* for *תסדדנה*); or (b) the long vowel *اَ*, as *مَدَّاتُ* for *مَدَدْتُ* (compare in Hebrew *סדדנה*, where *ō = ā*). The form described under 2a is the usual one in modern Arabic, but in N. Africa *ai* becomes *i*, as *reddit* for *reddit*. Such forms as *أَحَسَّيْتُ* for *أَحَسَّسْتُ* also occur.—Comp. Gr. p. 227 seq.

* [See De Goeje, *Gloss.* to Ibn al-Fakīh s.v. *زَفَ*.]

A **121.** In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§ 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *fathā* or *kəsrā*; in those that have *u*, it may be any one of the three vowels. E.g. *يَعَضُّ* or *يَعَضُّ*, *يَمَلِّ* or *يَمَلِّ*, for *يَعَضُّ*, *يَمَلِّ*; *يَغْرِ* or *يَغْرِ*, *يَحِبُّ* or *يَحِبُّ*, for *يَغْرِ*, *يَحِبُّ*; *يُمَدُّ*, *يُمَدُّ*, or *يُمَدُّ*, *يُمَدُّ*, *يُمَدُّ*, *يُمَدُّ*, for *يُمَدُّ*, *يُمَدُّ*.*

B **122.** Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), sometimes do not follow the rule given in § 120, *b*, but keep the second radical apart from the third; as *اِفْرُوا*, *اِفْرُوا*, *اِفْرُوا*. When the usual contraction takes place, the prosthetic *ēlif* is obviously no longer necessary, and therefore the Arabs say *اِفْرُوا*, *اِفْرُوا*, *اِفْرُوا*—instead of *اِفْرُوا*, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic *l*; e.g. *عَضِّ* for *اِعَضِّ*, *اِفْرِّ* for *اِفْرِّ*, *اُمَدِّ* for *اُمَدِّ*.

C REM. If the verb has a suffix, the choice of the supplemental vowel depends to some extent upon that of the suffix; say *رَدَّهُ* (*رَدَّهُ*), *عَضَّهُ* (*عَضَّهُ*), but *رَدَّهَا*, *عَضَّهَا*, not *رَدَّهَا*, *عَضَّهَا*. In the *wasl* (§ 20) say *رَدَّ الْقَوْمَ* or *رَدَّ الْقَوْمَ*.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently *قَرَّرَ*, *تَغَرَّرَ*, *اَفَرَّرَ*, and *اَفَرَّرَ*, undergo no contraction. [But cf. § 120, rem. *c*, for Conj. V.]

* [The uncontracted forms are said to belong to the dialect of *Higāz*, the contracted to that of *Tamīm*, *Faḥ* ii. 566.—De G. Cf. *Sībawēh* ii. 443.]

REM. In the Passive some of the Arabs substituted *kèsra* for A damma, as حَلَّ for حُلَّ (contracted from حُلِّلَ), whilst others gave the vowel of the first radical a sound between those of *kèsra* and damma (technically called اِلْشَمَامُ, giving the one vowel a scent or flavour of the other), as رُدَّ, سُدَّ, *riidda*, *südda* (with the German *ü* or French *u*), instead of *rudda*, *sudda*.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *fethā* alone (§ 25, rem.). However, the uncontracted forms, B such as سَارَرَّ, قَاصَصَّ, حَاجَجَّ, شَاقَّقَ, يُسَاقِبُ, يُمَادِدُ, مُصَافَقَةٌ, مُفَرِّرٌ, not unfrequently occur. Forms like تُفَوِّرُ, فُورِرَ, and اِفْرِيرًا, are not contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E.g. أَذِلَّهُ for أَذِلَّهُ, أَقْبَلَهُ for أَقْبَلَهُ, the 1st pers. sing. Juss. of the fourth C form of ذَلَّ and قَبَّلَ.

C. THE WEAK VERB.

126. Weak Verbs (*verba infirma*) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs (see §§ 82 and 83). D

127. The weak letters are أ, و, and ي.

128. There are two sorts of weak verbs.

(a) Those that have among their radicals a moveable *ëlif* or *hèmza*, the weakest of the gutturals. These are called *verba hèmzata*.

(b) Those that have among their radicals one of the weak consonants و and ي, which approach very nearly in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs*.

- A REM. The Arab grammarians do not reckon the *verba hêmzata* among the *weak verbs*, restricting this appellation to those that contain a و or ي (§ 83, rem.).

129. In a root there may be two, or even three weak letters; as أَوَى, وَقَى, رَأَى. Verbs that have two weak radicals are said to be *doubly weak*; those that have three, to be *trebly weak*. These may be reckoned as forming a third class of weak verbs.

1. *Verbs that have a Hêmza among their Radicals (Verba Hêmzata).—Tables VI., VII., VIII.*

- B **130.** These are divided into three classes, according as the hêmza is the first, second, or third radical (*verba primæ, mediæ, ultimæ radicalis hêmzatæ*). The following sections point out wherein they differ from the strong verbs.

131. If the ħlif with hêmza and gèzma, at the end of a syllable (إ), be preceded by one of the heterogeneous vowels ðamma and kèsra, it is converted, after the ðamma, into و with hêmza (ؤ); after the kèsra, into ي with hêmza (ئ). Hence بُرَأْتُ for بُرَأْتُ, 1st pers. sing. Perf.

- C Pass. of بَرَأَ; يُؤْتَرُ يُوْتَرُ, 3d pers. sing. masc. Imperf. Pass. I. or IV. of أَتَر; دُنُوْتُ and شَنِتْتُ for دُنَاتُ and شَنَاتُ, 2d pers. sing. masc. Perf. Act. of دَنُوْ and شَنِىْ, for دَنَأُ and شَنَأُ (see § 133).

132. The و and ي represent in these cases the sound to which the hêmza inclines through the influence of the preceding vowel*.

- * [This is a convenient formula, and cannot well be improved upon without reference to the history of the Arabic language and writing, a consideration that lay quite beyond the scope of the native systematic grammarians, to whose method of exposition this work, for good practical reasons, is closely conformed. But from an historical point of view, when we consider the cases when *hêmza* is expressed by ؤ, ئ or by ء alone without a *kursī*, or supporting letter, we must distinguish between two pronunciations—that indicated by the consonants alone, which in the oldest times were written without any supplementary signs, and that indicated by the later points, such as ء. It is known

The hèmza is retained, not only to show their origin from *h*, but also to A remind us that the syllables *u* and *y* are not to be confounded in pronunciation with *u*, *ū*, and *y*, *ī*. The *ḍamma* and *kèsra* remain short, whilst *ū* and *ī* are pronounced like *h* itself; that is to say, at the commencement of a syllable, with the *spiritus lenis* between the preceding syllable and the vowel that accompanies the hèmza (as *دُنُو*, *danu'-a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as *سَنَت*, *ṣani'-ta*, not *ṣani-ta*).

REM. a. In modern Arabic, hèmza in the middle and at the B end of words has so completely disappeared, that *ū* and *ī*, when preceded and followed by vowels, become *u* and *y*; except when the former has *ḍamma* (*u*) and the latter *kèsra* (*y*), as explained in §§ 133-4. The modern Arab also pronounces *u* and *y* like the long vowels *ū* and *ī*. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hèmza [تَخْفِيفُ الْهَمْزَةِ § 17, b, rem. b]; and hence the custom, at the present day, of resolving the verba C tert. rad. hèmzatae into verba tertiae yā, as *قَرَأَ* for *قَرَأَ*, to read, *قَرَأَتْ* for *قَرَأَتْ*, *يَقْرَأُ* for *يَقْرَأُ*. This change has already begun in Hebrew, and is almost universal in Aramaic.

that the people of the Hīgāz in the time of Mohammed gave up the original guttural sound of hèmza in very many cases where the other Arabs still preserved it. Now the rules of Arabic orthography were mainly fixed by the Kōr'ān, which was originally written down in the D Hīgāz in accordance with the local pronunciation. This pronunciation did not ultimately prevail over the Arabic area, but the old orthography could not lightly be tampered with, having the character of a sacred tradition. The first scribes wrote *جاءك*, *جيت*, *بوس* because they said *bavusa*, *gīta*, *gāka* (or nearly so). The pronunciation that prevailed, however, was *ba'usa*, *gī'ta*, *gā'aka* and this was expressed, without touching the old consonants, by writing *جَاءَكَ*, *جِئْتُ*, *بُوسَ*. Rules for writing hèmza as *ū*, *ī* or *e* are therefore really rules for preserving the old guttural ' in cases where it was already lost or transformed by the first scribes of the Kōr'ān.]

- A REM. *b.* The hêmza gèzmatum over و and ي falls away after an êlif hêmzatum, because of the impossibility of pronouncing it (§ 17, *b*, rem. *b*). Hence اَيْسِرْ, not اَيْسَرْ, Imperat. of اَسَرَّ; اَيْدَنْ, not اَيْدَنْ, Imperat. of اَذَنْ; اَوْمَلْ, not اَوْمَلْ, Imperat. of اَمَلْ; اَوْتَمِرْ, not اَوْتَمِرْ, 3d pers. sing. Perf. Act. VIII. of اَمَرَّ; اَوْتَمِنْ, not اَوْتَمِنْ, 3d pers. sing. Perf. Pass. VIII. of اَمِنَّ, all with êlif
- B conjunctionis (هَمْزَةُ الْوَصْلِ); اَوْمِنْ, not اَوْمِنْ, 3d pers. sing. Perf. Pass. IV. of اَمِنَّ; اِيْمَانْ, not اِيْمَانْ, Infin. IV. of اَمِنَّ; اَوْثِرْ, not اَوْثِرْ, 1st pers. sing. Imperf. Act. IV. of اَثَرَّ, all with êlif separationis (هَمْزَةُ الْقَطْعِ).—When a word of this sort, beginning with the êlif conjunctionis, comes into the waṣl, the êlif conjunctionis falls away in pronunciation, though it may be retained in writing. In Imperatives, when preceded by وَ or فَ and, it is usually rejected; as
- C وَاتْمِرُوا, (from اَيْتِ, Imper. of اَتَى to come), فَاتْمِرُوا, (from اَتَى, Imper. of اَتَى to come), فَاتْمِرُوا. In other cases it is retained, and the radical hêmza is left in its altered form (ؤ, و); as فَاتْتَزَرَتْ *fāt tazarat*, اَلَّذِي اَتَتْ اَلْهَدَى اَتَتْنا *al-ladī at-tinā*, اَلَّذِي اَتَتْنا *al-ladī at-tinā*, (also written اَتَتْنا *at-tinā*). In later times the pronunciation was softened in some of these cases by rejecting the hêmza and lengthening the preceding vowel; e. g. *al-ladī at-tinā*, *yaḥūlūdan*, *al-ladī at-tinā* (as if written اَتَتْنا *at-tinā*).
- D REM. *c.* ا is always retained after fetha in the ancient language, as يَأْسِرْ; but in modern Arabic it passes into the êlif of prolongation, as يَأْكُلْ, for يَأْمُرْ. [And so even of old in Mecca, Nöldeke *Gesch. d. Qorāns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. *a*) such variations as يَلْتَكُمُ for يَلْتَكُمُ *Sūra xlix. 14.*] Those who used the form تَعْلَمُ (see § 94, rem. *c*) also said تَمْرُ for تَمْرُ, from اَتَمَر.

133. In the same way, ^أ passes into ^و or ^ي, when it is pronounced with *ḍamma* or *kèsra* and preceded by *fèṭḥa*, or with *fèṭḥa* and preceded by *ḍamma* or *kèsra*; and into ^ي, when it is pronounced with *kèsra* and preceded by *ḍamma* (see § 17, b). E.g. ^{بَوَسَ}, for ^{بَاسَ}, *to be brave*; ^{يُكَلِّمُ}, for ^{يُكَلِّمُ} or ^{يُكَلِّمُ}, *it agrees with*, Imperf. III. of ^{لَامَ}; ^{دَنُوْ}, for ^{اِتَّامَ}, *agree with, be reconciled to*, Imperat. VIII. of ^{لَامَ}; ^{دَنَّاْ}, *to be mean, worthless*; ^{يُوَثِّرُ}, for ^{يُأَثِّرُ}, *an impression is made*, Imperf. Pass. II. of ^{اَثَّرَ}; ^{اِتَّامَ}, for ^{اِتَّامَ}, Infin. VIII. of ^{لَامَ}; ^{سُئِلَ} *he B was asked*, for ^{سَالَ}, Perf. Pass. of ^{سَالَ}; ^{لُوِثِمَ} *peace is made (between them)*, for ^{لُوِثِمَ}, Perf. Pass. III. of ^{لَامَ}.

REM. At the end of a word, ^أ, pronounced with *ḍamma* and preceded by *fèṭḥa*, is usually left unchanged; as ^{يَهْنَأُ} from ^{يَهْنَأُ}, ^{يَقْرَأُ} from ^{يَقْرَأُ}; ^{يَهْنَأُ} from ^{يَهْنَأُ}, Imperf. Pass. II. of ^{يَهْنَأُ}, instead of ^{يَهْنَأُ}, ^{يَقْرَأُ}. But the latter form is commonly used before the accusative suffixes, as ^{يَقْرَوُهُ}.

134. Finally, ^أ pronounced with *ḍamma* or *kèsra* (^أ or ^ا), becomes ^و or ^ي at the beginning of a syllable which is preceded by a syllable ending in a consonant. E.g. ^{يَبْأَسُ}, for ^{يَبْأَسُ}, Imperf. of ^{بَوَسَ}; ^{يَنْأَمُ}, for ^{يَنْأَمُ}, Imperf. of ^{نَامَ}, *to groan, to twang*; ^{يُلْأَمُ}, for ^{يُلْأَمُ}, *he acts stingily and meanly*, Imperf. IV. of ^{لَوْمَ}; ^{اِسْتَلْأَمَ}, *put on armour*, Imperat. X. of ^{لَامَ}.

REM. ^أ at the beginning of a word remains unchanged, except in the cases stated in § 135. E.g. ^{اَثَّرَ}, ^{اَثَّرَ}. D

135. At the beginning of a word, if an *êlif* productionis follows the radical ^أ, the two *êlifs* are combined into one, which is written either with *mèdda* alone, or with *mèdda* accompanied by a *hèmza* to the right of the *êlif*, or sometimes with *hèmza* and a perpendicular *fèṭḥa* (see § 6, rem. a); as ^{أَمَرَ}, ^{أَمَرَ}, or ^{أَمَرَ}, for ^{أَمَرَ}, *to consult*, III. of

A *أَمَرَ* to order. The same thing takes place when a radical *أ* with *gèzma* (إ) is preceded by an *êlif hèmzatum* with *fèṭḥa* (compare § 132, rem. *b*) ; as *أَأْتَرُ*, or *أَأْتَرُ*, for *أَأْتَرُ*, to prefer, IV. of *أَتَرُ*. In old Mss. we often find *أَأْتَرُ*, *أَأْمَرُ*.

136. In a more modern stage of the language, *êlif hèmzatum* with *fèṭḥa* passes into *و*, when preceded by *fèṭḥa* and followed by an *B êlif* of prolongation (compare § 17, *b*, rem. *b*) ; as *تَوَامَرُوا*, for *تَأَامَرُوا* or *تَأَامَرُوا*, they deliberated together, 3d pers. plur. Perf. Act. VI. of *أَمَرَ* ; *تَوَاحَيَا*, for *تَأَاحَيَا* or *تَأَاحَيَا*, the two became intimate friends, from *أَخَا* (for *أَخُو*).

REM. The same change sometimes takes place even with the initial *êlif* of the third form ; as *وَاحَى* to be intimate with, *وَازَى* to be opposite or parallel to, *وَاسَى* to console, *وَكَأَلَ* to eat along with, C for *أَخَى*, etc. It commenced, of course, in the Imperf. and the *Nomina agentis* and *actionis*, where, according to § 17, *b*, rem. *b*, *و* took the place of *و* ; as *مُؤَاسَاةٌ*, *مُؤَاسٍ*, *يُؤَاسِي*.

137. The verbs *أَخَذَ* to take, *أَمَرَ* to order, and *أَكَلَ* to eat, reject the first radical in the Imperat., making *خُذْ*, *مُرْ*, and *كُلْ*.

138. When preceded by *و* or *ف*, and, the Imperative *مُرْ* generally recovers its radical *êlif*, *وَأْمُرْ* or *وَمُرْ* ; but not so *خُذْ* and *كُلْ*, D which make only *وَخُذْ* and *فَكُلْ*. For the rule as regards other *verba prim. rad. hèmz.*, see § 132, rem. *b* ; and on the Imperative of *أَتَى*, to come, see also § 175, rem. *a*.

139. The first radical of *أَخَذَ* is assimilated in the eighth form to the characteristic *ت* of that form ; *اتَّخَذَ*, for *اِيتَّخَذَ* (§ 132, rem. *b*), to take for oneself.

REM. *a*. The same assimilation sometimes takes place in *أَزَرَ*, to put on one the article of dress called *إِزَارٌ*, and *أَجَرَ*, to give wages, which makes *اِيتَزَرَ* or *اِتَزَرَ*, to put on an *'izâr*, and *اِيتَجَرَ* or *اِتَجَرَ* to

give alms, to receive wages; still more rarely in *أَمِنَ*, to be safe, *أَتَمَنَ*, for *أَيْتَمَنَ*, to trust or confide in, and *أَهَلَ*, to marry, *أَتَهَلَ*, for *أَيْتَهَلَ*, *dō*.—The tenth form of *أَخَذَ* may also lose its *êlif* and be written *أَسْتَحَذَ*.

REM. *b*. From the above assimilated forms are derived the secondary radicals *تَخَذَ*, to take, and *تَجَرَ*, to trade (see § 148, rem. *b*). Compare in Syriac ܬܚܕܐ, ܬܚܕܐ, ܬܚܕܐ; and with B ܬܚܕܐ, ܬܚܕܐ, if from the rad. ܬܚܕܐ.

140. *Verba med. hèmzatae* are occasionally inflected like *verba med. rad. و* et *ي* (§ 149, etc.), and take an *êlif* of prolongation instead of the radical *hèmza* with *fèṭḥa*. This is particularly the case with the verb *سَأَلَ* to ask, which has *سَأَلَ* for *سَأَلَ*, 2d pers. sing. m. *سَلْتَ* [not *سَلْتُ*], *يَسْأَلُ* for *يَسْأَلُ*, *يَسْأَلُ* for *يَسْأَلُ*, *سَلْ* for *إِسْأَلْ* (Imperat.), Perf. Pass. *سِيلَ*.—Sometimes the *êlif hèmzatum* is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E.g. *يَسْأَلُ* C for *يَسْأَلُ*, from *سَأَلَ*; *يُرَآيَ* for *يُرَآيَ*, from *رَأَى* to see; *أَنْكَ* to send, for *أَلَاكَ*, whence *مَلَكُ*, for *مَلَأَكَ*, an angel (ܡܠܐܝܬܐ).

REM. *a*. The Imperative *سَلْ* makes in the fem. *سَلِي*, du. *سَلَا*, plur. *سَلُوا*, not *سَالِي*, etc. When preceded by *و* and *ف*, we may say *وَأَسْأَلْ* or *وَسَلْ*, *فَأَسْأَلُوا*, *فَسَلُوا* (§ 21, *d*, rem. *b*), or *فَسَلُوا*.

REM. *b*. The elision of the *êlif* occasionally happens in Hebrew, and in Syriac it is the rule; see *Comp. Gr.* p. 46, p. 282. D

2. *Verbs which are more especially called Weak Verbs* (§ 128, *b*).

141. These likewise fall into three classes, according as the letter *و* or *ي* is the first, second, or third radical (*verba primæ, secundæ, tertie rad. و* et *ي*).

- A A. Verbs of which the First Radical is **و** or **ي** (*verba primæ rad. و et ي*).—Table IX.

142. Those verbs primæ rad. **و**, which have *kèsra* as the characteristic vowel of the Imperf. and Imperat., reject the **و** in these forms. E.g. **وَلَدَ** to bear children, Imperf. **يَلِدُ** for **يُولِدُ**, Imper. **لِدْ** for **اِلِدْ** (**اُولِدْ**); **وَعَدَ** to promise, Imperf. **يَعِدُ** for **يُوْعِدُ**, Imper. **عِدْ** for **اِيعِدْ** (**اُوْعِدْ**).

- REM. a. Eight verbs primæ rad. **و**, of the form **فَعِلَ**, have in
 B the Imperf. **يَفْعُلُ** instead of **يَفْعَلُ** (contrary to the rule laid down in § 92), and hence elide their first radical; **وَتَّقَى** to trust or confide in, **يَتَّقَى**; **وَرِثَ** to inherit, **يَرِثُ**; **وَرَعَ** to abstain from (what is unlawful), **يَرَعُ**; **وَرِمَ** to swell, **يَرِمُ**; **وَرَى** to be firm and hard (of fat), **يَرَى**; **وَفَّقَ** to be in good condition and handsome, **يَفْقُ**; **وَلَّى** to be near, to be in charge of, **يَلَى**; **وَمَتَّ** to love, **يَمَتُّ**. Of these **وَرَعَ** has also dialectically the form **يُورَعُ**, and a few more admit both forms;
 C e.g. **وَجَرَ** to be angry with, full of hatred of, **يَجَرُ**; **وَعَرَ** to be rough and broken (of ground), **يَعَرُ**, **يُوعَرُ**; **وَغَرَ** to be hot, angry, **يَغَرُ**, **يُؤْغَرُ**; **وَلَّهَ** to be stupefied with grief, to be melancholy, **يَلَّهَ**, **يُؤَلَّهَ**; **وَهَلَ** to be cowardly, to forget, **يَهَلُ**, **يُؤْهَلُ**.

- REM. b. The Imperat. **عِمْ** in the phrases **عِمْ صَبَاحًا** good morning! **وَعِمْ مَسَاءً** good evening! seems to come from **وَعِمْ**, but is in reality from **نَعِمْ**, Imperf. **يَنْعِمُ**, to be happy, comfortable. This is
 D the solitary instance in Arabic of the loss of the initial *n* in the Imperat. of verbs **نَعِمَ**, which is so common in Heb. and Aram.

143. But those verbs primæ rad. **و**, which have *fèṭḥa* or *ḍamma* as the characteristic vowel of the Imperf. and Imperat., retain the **و** in these forms. E.g. **وَجَرَ** or **وَجِلَ** to be afraid, **يُوجَرُ** or **يُوجَلُ**; **اِجَرَ** or **اِجَلَّ** (for **اُوجَرَ** or **اُوجَلَّ**); **وَجَعَ** to be in pain, **يُوجَعُ**; **وَجَلَ** to stick

in the mud, *يُوحَل*; *وَبَقَ* to perish, *يُوبَق*; *وَبُوَ* to be visited by the mur- A
rain, *يُوبُو*; *وَبَلٌ* to be unwholesome or insalubrious, *يُوبَل*; *وَضُوٌ* to be
clean and fair, *يُوضُو*. The same is the case with those verbs which
are at once primæ rad. و and mediæ rad. geminæ; as *وَدَّ* (for *وَدَدَ*) to
love, *يُودُدُ* for *يُودِدُ*, *يُودِدُ* for *يُودِدُ*.

REM. In verbs primæ rad. و, of which the second and third radicals are strong, and in which the Imperf. has fêṭha, some Arabic dialects change the و into ا or ي. E.g. *يُوجَلُ* and *يُيَجَلُ*, for *يُوجَلُ*, B
from *وَجَلٌ*, to be afraid; *يُيَجَعُ* and *يُيَجَعُ* or *يُيَجَعُ*, for *يُوجَعُ*, from
وَجَعٌ, to be in pain; *يُيَهَمُ* and *يُيَهَمُ*, for *يُوهَمُ*, from *وَهَمٌ*, to make
a mistake. Others even use the forms *يُيَجَلُ*, *يُيَجَعُ*, and *يُيَهَمُ*.

144. In a few verbs, of which the eight following are those that most commonly occur, the initial و is dropped in the Imperf. and Imperat., notwithstanding that the characteristic vowel of these forms C is fêṭha.

<i>وَدَعَ</i> to let alone,	<i>يَدَعُ</i> ,	<i>دَعُ</i> .
<i>وَذَرَ</i> to let alone,	<i>يَذَرُ</i> ,	<i>ذَرُ</i> .
<i>وَزَعَ</i> to restrain,	<i>يَزَعُ</i> .	<i>زَعُ</i> .
<i>وَسَعَ</i> to be wide or spacious,	<i>يَسَعُ</i> ,	<i>سَعُ</i> .
<i>وَضَعَ</i> to put down or place,	<i>يَضَعُ</i> ,	<i>ضَعُ</i> .
<i>وَطَى</i> to trample upon,	<i>يَطَى</i> ,	<i>طَى</i> .
<i>وَقَعَ</i> to fall,	<i>يَقَعُ</i> ,	<i>قَعُ</i> .
<i>وَهَبَ</i> to give,	<i>يَهَبُ</i> ,	<i>هَبُ</i> .

D

REM. a. The reason why the و is elided in these verbs probably is, that the fêṭha of the Imperf. and Imperat. owes its existence only to the fact of the second or third radical being in each case a guttural or semiguttural (ج).

REM. b. *وَدَعَ* and *وَذَرَ* are not used in the Perf.

- A 145. In those forms in which a *kèsra* or *ḍamma* precedes a vowelless و, the و is changed into ی or و productionis, according to the preceding vowel. Hence اِجْلُ, اِیْدُ, for اَوْجَلُ, Imperat. I.; اِیْرَاقُ for اَوْرَاقُ, Perf. XI.; اِیْدَاعُ, اِسْتِیْدَاعُ, for اَوْدَاعُ, Infin. IV. and X.; یُوجِبُ for اَوْجِبُ, Imperf. Act. IV.; اُسْتَوْدِعُ, اَوْجِبُ, for اُسْتَوْدِعُ, Perf. Pass. IV. and X.

REM. In the Passive of verbs primæ rad. و, the و is sometimes changed into اُ, on account of a certain repugnance of the Arabs to the sound of the syllable وُ; e.g. اُقِتَ, for وُقِتَ, *it is fixed or determined* (of time); اُحِیَ, for وُحِیَ, *it is revealed*.

146. Verbs primæ rad. ی are inflected in almost all their forms like the strong verbs; e.g. یَسِرُ *to play at hazard, or to be gentle, easy*, یَفْعُ *to ascend* (a hill), *to be grown up*, یَقْظُ *to be awake*, یَقْظُ *do.*, یَقْظُ *to become ripe*, یَنْعُ or یَنْعُ.

- C REM. یَبْسُ, *to be dry*, has یَبْسُ or یَبْسُ, and یَبْسُ, *to despair*, یَبْسُ or یَبْسُ. See § 92, rem. α. Dialectic varieties are یَبْسُ, for یَبْسُ, and یَبْسُ or یَبْسُ, for یَبْسُ. See § 143, rem.

147. In those forms in which a *kèsra* or *ḍamma* precedes a vowelless ی, the ی is changed into ی or و productionis, according to the preceding vowel. Hence اِیْسِرُ for اِیْسِرُ, Imperat. I.; اِیْسَارُ and اِیْسَارُ, for اِیْسَارُ and اِیْسَارُ, Infin. IV. and X.; یُوسِرُ, for یُوسِرُ, Imperf. Act. IV. of یَسِرُ and یَقْظُ.

148. In the eighth form, و and ی are assimilated to the characteristic ت, producing ت for وُت and یُت; as اِتَّعَدَ, for اِیْتَعَدَ, (اَوْتَعَدَ), *to receive a promise*; اِتَّسَّرَ, for اِیْتَسَّرَ, *to play at hazard*.

REM. α. Sometimes, however, although many grammarians disapprove of it, و and ی are not assimilated to the ت, but pass after fetha, ḍamma, and kèsra, into the homogeneous letters of prolonga-

tion, ل, و, ی. E.g. اِئْتَصَلَ for اَوْتَصَلَ, اِئْتَعَدَ for اَوْتَعَدَ (§ 145), A
 اِئْتَسَّرَ for اَوْتَسَّرَ, اِئْتَسَّرَ for اَوْتَسَّرَ (§ 147), in the Perf.; يَأْتَصِلُ for
 يَوْتَصِلُ, يَأْتَعِدُ for يَوْتَعِدُ, يَأْتَسِرُ for يَوْتَسِرُ, in the Imperf. Compare
 § 139, and rem. a.

REM. b. From these assimilated forms are derived secondary
 radicals; such as تَجَهَّ to turn oneself towards, to face; تَخِمَّ to suffer
 from indigestion; تَبَّعَ to be wide or spacious; تَقَى to fear (God);
 تَلَدَّ to be born in one's house (of a slave), to be hereditary, inherited, B
 or long possessed; تَكَلَّ to rely upon; تَلَّهَ to be stupefied by grief, to
 be melancholy; تَلَّأَ, or تَلَّى, to follow; and in the fourth form, أَتَكَأَ
 to make one lean, to prop him up; أَتَلَجَّ to insert; أَتَنَهَّمَ to suspect a
 person. Compare § 139, rem. b.

REM. c. For the inflection of verbs of this class in the cognate
 languages, see *Comp. Gr.* p. 234 seq.

B. Verbs of which the Second Radical is و or ی (*verba*
mediæ radicalis و et ی).—Tables X.—XIII. C

149. Verba mediæ rad. و et ی (called by the Arab grammarians
 اَلْفِعْلُ الْاِجْوَفُ, the hollow verb) differ from strong verbs only in the
 first, fourth, seventh, eighth, and tenth forms. The following sections
 indicate the principal points of difference.

150. If the first radical is without a vowel, and the third has one,
 the vowel of the second radical is thrown back upon the first, and the
 و or ی is changed into that letter of prolongation which is homogeneous
 to the vowel that the first radical has now assumed. E.g. D

يَقُولُ, he says,	becomes	يَقُولُ, Imperf. Act. I.
يَسِيرُ, he goes,	„	يَسِيرُ, do.
يَخُوفُ, he is afraid,	„	يَخَافُ, do.
يَهَبُ, he is afraid,	„	يَهَابُ, do.
يُقُولُ, it is said,	„	يُقَالُ, Imperf. Pass. I.
يُقِيلُ, pardon is granted,	„	يُقَالُ, Imperf. Pass. IV.

A	يُقَوِّمُ, <i>he remains,</i>	becomes	يُقِيمُ, Imperf. Act. IV.
	يُلِينُ, <i>he softens,</i>	„	يُلِينُ, do.
	أَقْوِمُوا, <i>remain,</i>	„	أَقِيمُوا, Imperat. Plur. IV.
	الْيَنُوا, <i>soften,</i>	„	الْيَنُوا, do.
	أَقْوَمَ, <i>he remained,</i>	„	أَقَامَ, Perf. Act. IV.
	الْيَنَ, <i>he softened,</i>	„	الْيَانَ, do.
B	يَسْتَقِيمُ, <i>he stands upright,</i>	„	يَسْتَقِيمُ, Imperf. Act. X.
	أُسْتَلِينَ, <i>he was thought gentle,</i>	„	أُسْتَلِينَ, Perf. Pass. X.
	يُسْتَقِيلُ, <i>pardon is asked,</i>	„	يُسْتَقَالُ, Imperf. Pass. X.

151. But if the third radical loses its vowel, the long vowels *اَ*, *و*, *يَ*, are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§ 25). E.g.

C	يَقُلُ, for يَقُولُ	(يَقُولُ), Jussive Act. I.
	يَسِرُ, „ يَسِيرُ	(يَسِيرُ), do.
	يَخَفُ, „ يَحَافُ	(يَخَوْفُ), do.
	يُقَلُ, „ يُقَالُ	(يَقُولُ), Jussive Pass. I.
	يُقِمُ, „ يُقِيمُ	(يُقَوِّمُ), Jussive Act. IV.
	أَقِلُ, „ أَقِيلُ	(أَقِيلُ), Imperat. IV.
	أَقِمُ, „ أَقِيمُ	(أَقْوِمُ), do.
D	أَقَامَتْ, „ أَقَامَتْ	(أَقَامَتْ), 2d p. sing. m. Perf. Act. IV.
	أَقَدَتْ, „ أَقِيدَتْ	(أَقِيدَتْ), do. Pass. IV.
	أُسْتَلِنَتْ, „ أُسْتَلِينَتْ	(أُسْتَلِينَتْ), do. Pass. X.
	أَقَمْنَ, „ أَقَامْنَ	(أَقَامْنَ), 3d p. plur. f. Perf. Act. IV.
	أَقِمْنَ, „ أَقِيمْنَ	(أَقْوِمْنَ), 2d p. plur. f. Imperat. IV.

REM. يَكُونُ for يَكُنُ, Jussive of كَانَ, *to be*, is sometimes still farther abbreviated, especially by the poets, into يَكُ.

152. In consequence of the changes produced by the operation A of the two preceding rules, the Imperative of the first form loses its prosthetic ا (see §§ 98 and 122). E.g.

أَقُولُ	becomes successively	أَقُلُ	أَقُلْ	قُلْ.
أَسِيرُ	" "	أَسِرْ	أَسِرْ	سِرْ.
أَخُوفُ	" "	أَخَافُ	أَخَفْ	خَفْ.
أَهْيَبُ	" "	أَهَابُ	أَهَبْ	هَبْ.
أَقُولُوا	" "	أَقُولُوا	...	قُولُوا.
أَسِيرُوا	" "	أَسِيرُوا	...	سِيرُوا.
أَخُوفُوا	" "	أَخَافُوا	...	خَافُوا.
أَهْيَبُوا	" "	أَهَابُوا	...	هَابُوا.

B

153. If three open syllables follow one another in immediate succession, the first of which has fetha and the last any vowel, then the و or ی of the middle syllable is changed into êlif productionis; without any regard to the nature of the vowel that accompanies it. C
E.g.

قَوْمُ	becomes	قَامَ	Perf. Act. I.
خَوْفُ	"	خَافَ	do.
طَوَّلَ	"	طَالَ	do.
سَيَّرَ	"	سَارَ	do.
هَيَّبَ	"	هَابَ	do.
انْقَوَدَ	"	انْقَادَ	Perf. Act. VII.
يَنْقَوِدُ	"	يَنْقَادُ	Imperf. do.
اِقْتَوَدَ	"	اِقْتَادَ	Perf. Act. VIII.
اِزْدَدَ	"	اِزْدَادَ	do.
يَزْدَدُ	"	يَزْدَادُ	Imperf. do.

D

REM. The forms زَيْل and كَيْد are mentioned as being dialectically used instead of زَال (for زَيْل), to cease, and كَاد (for كَوْد), to be near or on the point of.

- A **154.** But if the vowel of the first syllable be *ḍamma*, and the *و* or *ي* is accompanied by *kèsra*, the *ḍamma* is elided and the *kèsra* substituted in its place, in consequence of which the *و* or *ي* becomes *ي* productionis. E.g.

قَوْلٌ	becomes	(قَوْلٌ)	قِيلَ	Perf. Pass. I.
سَيْرٌ	„	(سَيْرٌ)	سِيرَ	do.
أُسْتُوقَ	„	(أُسْتُوقَ)	أُسْتِيقَ	Perf. Pass. VIII.
أُخْتِيرَ	„	(أُخْتِيرَ)	أُخْتِيرَ	do.

B

REM. a. Instead of *قِيلَ* (قول), *حِيلَ* (حول), *سَيْقَ* (سوق), *غَيْضَ* (غيض), and the like, some Readers of the *Kor'an* give the vowel *ī* an *حَرَكَةٌ بَيْنَ الْضَمِّ*, a scent or flavour of the *u*-sound (*إِشْمَامُ الضَّمِّ*), that is to say, they pronounce it with the sound of the German *ü* in *hüten* or the French *u* in *lune* (compare § 123, rem.), *kūla*, *hūla*, *sūka*, *gūda*.

C

REM. b. Some of the Arabs take another method of forming the Passive, namely by rejecting the vowel of the *و* or *ي*, and changing those letters into *و* productionis; as *قَوْلٌ* (for *قَوْلٌ*), *حُوكَ* (for *حُوكَ*), *بُوعَ* (for *بُوعَ*), *أُخْتِيرَ* (for *أُخْتِيرَ*), *أُسْتِيقَ* (for *أُسْتِيقَ*). The verb *سَأَلَ*, for *سَأَلَ* (see § 140), is said to admit of the forms *سِيلَ*, *سِيلَ*, *sūla*, and *سُولَ*.

D

REM. c. In forms like *أُخْتِيرَ*, *أُسْتِيقَ*, some assimilate the vowel of the prosthetic *ēlif* to the following *ī*, *أُخْتِيرَ*, *أُسْتِيقَ*, pronouncing *ī* or *ū*.

155. If the first radical has *fetha* and the third is without a vowel, three cases arise.

(a) The second radical is *و* or *ي* with *fetha*. In this case the second radical is elided along with its vowel, but its influence is strong enough to change the *fetha* of the first radical into *ḍamma*, if it was *و*, and into *kèsra*, if it was *ي*. E.g.

قُمْتُ	for	قَوْمْتُ	2d pers. sing. m. Perf. Act. I.
سَرْتُ	„	سَيْرْتُ	do.

(b) The second radical is **و** with *ḍamma* or **ی** with *kèsra*. In this case the second radical is elided along with its vowel, as in *a*, but its influence is sufficient to change the *fetha* of the first radical into the homogeneous vowel. E.g.

طَلَّتْ for طَوَّلَتْ, 2d pers. sing. m. Perf. Act. I.
هَبَّتْ „ هَيَّيْتُ, do.

(c) The second radical is **و** with *kèsra*. In this case the same elision takes place, but the influence of the characteristic vowel *i* suffices to change the *fetha* of the first radical into *kèsra*. E.g. B

خَفَّتْ for خَوَّفَتْ, 2d pers. sing. m. Perf. Act. I.
مِتْ „ مَوَّتْ (مَوَّتَتْ), do.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the **ی** productionis (§ 154) is shortened into *kèsra*, according to § 25. E.g.

بِعَتْ for بِيَعَتْ (بُيِعَتْ), 2d pers. sing. m. Perf. Pass. I.
لِمَتْ „ لِيَمَتْ (لُومَتْ), do. C
أُسْتَقَتْ „ أُسْتِيَقَتْ (أُسْتُوقَتْ), do. VIII.

REM. *a*. In verbs *mediae rad. ی*, and in those *mediae rad. و* of the form **فَعِلَ**, the 1st and 2d pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form; e.g. **بِعَتْ** for **بِيَعَتْ** (§ 155, *a*) and **بِيَعَتْ**; **خَوَّفَتْ** for **خَفَّتْ** (§ 155, *c*).

REM. *b*. Those who pronounce in the 3d pers. *kāla*, *bū'a*, etc., D say in the 1st and 2d persons *kāiltu*, *bū'tu*, etc.; whilst those who prefer **قُولُ**, **بُوعُ**, say **قُلْتُ**, **بُعْتُ**. [The prophet himself in the *ḥadīth al-waḥy* says **قَهْلْتُ**.—De G.]

157. Most *verba mediae rad. و* take *ḍamma*, and most *verba mediae rad. ی* *kèsra*, as the characteristic vowel of the Imperf.; e.g. from **زَالَ** (**زَوَّلَ**), *to move away*, comes **يَزُولُ** (**يَزُولُ**); from **نَالَ** (**نَوَّلَ**), *to give in a present*, **يَنُوءُ** (**يَنُوءُ**); from **طَالَ** (**طَوَّلَ**), *to be long*, **يَطُولُ** (**يَطُولُ**, § 93); from **زَانَ** (**زَيَّنَ**), *to adorn*, **يَزِينُ** (**يَزِينُ**); from **سَارَ** (**سَيَّرَ**),

- A *to go*, يَسِيرُ (يَسِيرُ). But in some, which are of the form فَعِلَ, the Imperf. takes fetha (§ 92); e.g. from زَالَ (زِيلَ), *to cease*, comes يَزَالُ (يَزِيلُ); from نَالَ (نِيلَ), *to get, obtain*, يَنَالُ (يَنِيلُ); from شَاءَ (شَيْئُ), *to wish*, يَشَاءُ (يَشْيَاءُ); from خَافَ (خَوْفُ), *to fear*, يَخَافُ (يَخْوَفُ); from مَاتَ (مَوْتُ), *to die*, has usually the form مَيِّتُ (مَوْتُ) (for مَوْتُ, مَوْتُ, Heb. מָוֹת, Syr. ܡܘܬ) in the Perfect, and أَمُوتُ (مَيِّمَاتُ, Heb. מָוֹת, Syr. ܡܘܬ) in the Imperfect, though مَيِّتُ, مَيِّمَاتُ, and مَيِّمَاتُ are mentioned by the lexicographers.

158. In verba mediæ rad. و et ي, of which the third radical is ت or ن, these letters combine with an initial ت or ن in the pronominal suffixes so as to form ت and ن. E.g. مَيِّتُ, مَيِّمَاتُ, for مَيِّتُ, مَيِّمَاتُ, from مَاتَ (مَوْتُ) *to die*; بَيِّتُ, for بَيِّتُ, from بَاتَ (بَيْتُ) *to pass the night*; صُنَّ, for صُنَّ, and يَصُنُّ, for يَصُنُّ, from صَانَ (صَوْنُ) *to guard*; بَيَّنَّ, for بَيَّنَّ, and يَبَيِّنُّ, from بَانَ (بَيْنُ) *to be separate*. See § 90, rem. a, b, c.

159. In the Passive of the third and sixth forms of verba mediæ rad. و, the و productionis (§ 108) does not coalesce with the second radical into و, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (تَقُولُ and قَوْلُ). Hence we write تَقْوُولُ, قَوْوُولُ, not تَقُولُ, قَوْلُ. For the same reason, no coalition takes place in the same forms of verba mediæ rad. ي, which are always written, for example, تَبْوِيْعُ and بُوِيْعُ. See § 11, rem. a.

160. Some verba mediæ rad. و, and a few mediæ rad. ي, of the form فَعِلَ, are inflected throughout like strong verbs; as أَوْدَ *to be curved or bent*, Imperf. يَأْوِدُ; سَوَدَ *to be black*, Imperf. يَسْوَدُ, IV. أَسْوَدَ; عَوَرَ *to be one-eyed*, Imperf. يَعْوَرُ, IV. أَعْوَرَ; صَوَفَ *to be woolly*, Imperf.

يَصُوفُ; حَوَّلَ to squint, Imperf. يَحْوُلُ, IV. أَحْوَلَ; عَوَزَ to be wanting, A Imperf. يَعُوزُ, IV. أَعَوَزَ; صَدَّ to have a particular disease (صِدِّ, the glanders), said of a camel, Imperf. يَصِيدُ; جَدَّ to have a long, slender neck, Imperf. يَجِدُّ; غَدَّ to be tender and flexible, Imperf. يَغْدُّ; هَيْفَ to have a slender waist, Imperf. يَهَيْفُ.

161. Some verba mediæ rad. و et ی follow in the fourth form either the strong or the weak inflection. E.g. أَثَوَّبَ or أَثَوَّبَ, to reward, from ثَابَ to return; أَرْوَحَ or أَرْوَحَ, to perceive the smell or odour of a B thing, from رَاحَ do.; أَغْمِرَ or أَغْمِرَ, to be cloudy, from غَامَرَ do.; أَخَالَ or أَخَالَ, to watch a rain-cloud, from خَالَ.

162. A few verba mediæ rad. و have only the strong inflection in the eighth form, used to denote reciprocity; as اجْتَوَرَّ to be neighbours, from the rad. جَارَ; اِزْدَوَّجَ to pair, to marry or intermarry, from the rad. زَاَجَ; اِعْتَوَرَّ to borrow, from the rad. عَارَ; اِعْتَوَنَ to help one another, C from the rad. عَانَ.

163. Many verba mediæ rad. و admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, [chiefly denominatives], which almost always adopt the strong. E.g. اسْتَجَابَ or اسْتَجَوَّبَ, to give an answer, grant a prayer, from the rad. جَابَ; اسْتَصَابَ or اسْتَصَوَّبَ, to consider right, from the rad. صَابَ; اسْتَقْوَسَ to be bent with age, from قَوْسٌ a bow; اسْتَنَوَّقَ to become like a D she-camel (نَاقَةٌ). Similarly, from verba med. rad. ی, اسْتَتَيْسَ to become like a he-goat (تَيْسٌ); اسْتَفَيْلَ to become like an elephant (فَيْلٌ).

REM. a. On اسْطَاعَ or اسْتَاعَ, shortened from اسْتَاعَ, to obey, to be able to do, X. of طَاعَ, and on the secondary أُسْطَاعَ, see § 118, rem. b.

REM. b. On the formation of the nomina agentis et patientis of the first form from verba med. rad. و et ی, see §§ 240-1.

REM. c. For the inflection of verbs י"י and י"י in Hebrew and Aramaic see *Comp. Gr.* p. 242 seq.

- A C. Verbs of which the Third Radical is و or ی (verba tertiæ radicalis و et ي; اَلْفَعْلُ النَّاقِصُ the defective verb).—Tables XIV.—XVIII.

164. These verbs are of five kinds ; namely :—

(a) Verba tertie rad. و of the form فَعَّلَ; as غَزَا to make a foray or raid, for غَزَوْا (§ 167, a, β, a).

(b) Verba tertiæ rad. **ى** of the form **فَعَّلَ**; as **رَمَى** *to throw*, for **رَمَّى** (§ 167, *a*, *β*, *a*).

- B (c) Verba tertiæ rad. و of the form فَعِلَ; as رَضِيَ to be pleased with, for رَضَوْ (§ 166, a).

(d) Verba tertiæ rad. **ي** of the form **فَعَلَ**; as **خَزِيَ** to be ashamed.

(e) Verba tertiæ rad. و of the form فَعَّلَ; as سَرَّوُ to be noble.

165. There are three things to be noticed regarding the third radical of these verbs; namely, that it retains its power as a consonant, or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely:—

(α) The third radical maintains its power as a consonant between the vowels ā-ā (أَوَا، يَأِي)، ū-ū (وُوْ، يُيُ)، ī-ī (إَيِ، يِيَ); as also when the preceding syllable ends with a consonant. E.g. عَغُوا رَمَيْاً; بَعَزُوا سَرَوْتَ؛ يَعْزُونَ بِعِزِّهِمْ وَرَضَىٰ قُرْمَانَ تَرْمِيَّ.

- D رِضْوَانٌ, رَمَى. The letter و between the vowels ī-ā (رِو) and ī-ā (رِوَا) always passes into ی; as رَضِيَ, رَغِي, for رَضَوْ, رَغَوْ. The letter ی is never found between the vowels ā-ā, ū-ū.

REM. In the first and second classes, the 3d pers. fem. sing. and dual of the Perf. Act. I. and II. might have been *غَزَوْتُ*, *غَزَوْتَا*, *رَمَيْتُ*, *رَمَيْتَا*, etc., after the analogy of *رَضِيتُ*, *خَضِرَيْتُ*, and *سَرَوْتُ*; but the Arabs followed in the sing. the masc. forms *غَزَا*, *رَمَى* (§ 167, *a*, *β*, *a*), and, not being able to say *غَزَاتُ* and *رَمَاتُ* or *رَمَيْتُ* (§ 25), they substituted *غَزَتْ* and *رَمَتْ*. In the dual, on the other hand, where they

might have said غَزَاتَا and رَمَاتَا, they followed the received fem. sing. A in adopting غَزَاتَا and رَمَاتَا. The form رَمَاتَا is said to occur dialectically, but is condemned by the grammarians.

(b) The third radical is elided between a short vowel and the long vowels \bar{a} and \bar{u} , and the two vowels are contracted in one of two ways.

a. Into a long vowel; namely $\bar{u}o$ into \bar{u} , as سَرُوا for سَرُوُوا, يَغْزُوا and يَغْزُوا for يَغْزُوُوا and يَغْزُوا; $\bar{u}i$ into \bar{u} , as رَضُوا for رَضُوُوا, يَرْمِيُوا and يَرْمِيُوا for يَرْمِيُوُوا and يَرْمِيُوا; $\bar{u}i$ into \bar{u} , as اِغْزَى for اِغْزَوَى, تَغْزِي and تَغْزِي for تَغْزَوِي and تَغْزَوِي; $\bar{u}i$ into \bar{u} , as اِرْمِي for اِرْمِي, تَرْمِي and تَرْمِي for تَرْمِي and تَرْمِي.

REM. The 2d pers. sing. fem. Imperat. اِغْزِي may be pronounced either 'uġzī, with the pure sound of the u (as in the masc. 'uġzu), or 'uġzī, with the إِشْمَام (see §§ 123, rem., and 154, rem. a), owing to the influence of the \bar{a} in the second syllable.

β. Into a diphthong; namely $\bar{u}o$ into $\bar{u}o$, as غَزُوا for غَزُوُوا; $\bar{u}i$ into $\bar{u}i$, as رَمُوا for رَمِيُوا, يَرْمِيُوا and يَرْمِيُوا for يَرْمِيُوُوا and يَرْمِيُوا; $\bar{u}i$ into $\bar{u}i$, as اِغْزَى for اِغْزَوَى, تَغْزِي and تَغْزِي for تَغْزَوِي and تَغْزَوِي; $\bar{u}i$ into $\bar{u}i$, as اِرْمِي for اِرْمِي, تَرْمِي and تَرْمِي for تَرْمِي and تَرْمِي.

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in غَزَوْتَ = فَعَلْتَ, or after dropping a short vowel, as in يَرْمِي for يَرْمِي. Hence arise the following cases.

(a) a. When standing naturally at the end of a syllable, the third radical is vocalised in two ways.

(a) If the preceding vowel be homogeneous (\bar{u} or \bar{a}) and $و$ and $ي$ become letters of prolongation, that is to say, $\bar{u}o$ uw and $\bar{u}i$ iy pass into $\bar{u}o$ \bar{u} and $\bar{u}i$ \bar{a} . E.g. خَزِيَتْ for خَزِيَتْ, سَرَوْتَ for سَرَوْتَ, رَضِيَتْ for رَضِيَتْ (from رَضِي for رَضِي, according to §§ 166, a, and 168).

- A (b) If the preceding vowel be heterogeneous (—), it forms with و and ی the diphthongs َوُ and ِی. E.g. غَزَوْتُ, *gāzawta*, for *gāzawta*; رَمَيْتُ, *ramaita*, for *ramayta*.

β. When the third radical stands at the end of a syllable, not naturally, but in consequence of a short vowel having been dropped (وَ for َوُ, ِی for ِی and ِی for ِی, َوُ for َوُ, ِی for ِی), it is vocalised in three different ways.

- (a) َوُ *aw* and ِی *ay* become *ā*, but for the sake of distinction we write َ for *aw*, and ِ (§ 7, rem. *b*) for *ay*. E.g. غَزَا for غَزَوُ, ِرَمَى for رَمَى, ِیَغْزَى for ِیَغْزَى and ِیَغْزَى, ِیْرَمَى for ِیْرَمَى and ِیْرَمَى.
- (b) َوُ *uw* becomes َوُ *ū*; as ِیْغُزُو, for ِیْغُزُو, ِیْسُرُو, for ِیْسُرُو.
- (c) ِی *iy* becomes ِی *ī*; as ِیْرَمَى for ِیْرَمَى.

(b) The third radical is elided:—

- a. When standing naturally at the end of a syllable. This happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E.g. ِیْغُزُو (غَزُو), ِیْغُزُو (غَزُو), ِیْغُزُو (غَزُو); ِیْرَمَى (رَمَى), ِیْرَمَى (رَمَى); ِیْرَمَى (رَمَى), ِیْرَمَى (رَمَى); ِیْرَمَى (رَمَى), ِیْرَمَى (رَمَى).

- β. When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ (§ 80), مُفَعِّلٌ, etc. (see § 236), before the *tênwîn* of *ḍamma* and *kèsra*. These vowels are elided at the same time, but the *tênwîn* is thrown back upon the *kèsra* of the second radical. E.g. رَامَى for رَامَى and رَامَى; غَاظَى for غَاظَى and غَاظَى; رَاضَى for رَاضَى and رَاضَى; مَغْنَى for مَغْنَى and مَغْنَى; etc.

168. It has been already mentioned (§ 166, *a*) that when the third radical is و, it passes between the vowels *ī-ā* (وَ) and *ī-ā*

* [At the end of a sentence the final vowel of the Imperative is often protected by a ُ, as اَمْضُ go on, اَدْئُهُ approach. The Jussive is sometimes treated in the same manner (comp. Vol. ii. § 230). D. G.]

(وَا) into ی. After ی has been introduced in this manner into the A
3d pers. sing. masc. Perf., it maintains itself throughout the whole
inflection, as far as the above rules permit. Consequently, we get
from رَضِيَ (for رَضَوْ) the forms رَضِيتَ, يَرْضَى, اِرْضَى; from
نُغْزِينَ, غُزِيتَ, غُزِيَ.

169. Final و is changed into ی in all the derived forms of the B
verb; as اِسْتَرْضَى, اِغْتَزَى, اِنْجَلَى, تَرَضَى, تَجَلَّى, اَغْزَى, رَاضَى, غُزَى.

REM. The ninth and eleventh forms conform to this rule, in-
stead of contracting the two wāws into و. The Arabs say اِرْعَوَى to
abstain or refrain, for اِرْعَوَوْ, and not اِرْعَوَّ (اَفْعَلَّ, see § 59, rem. a).

170. In the nomina patientis, مَفْعُول (§ 80), of verba tertie
rad. و, the و of the long vowel و ū coalesces with the radical و
into و; as مَغْزُو for مَغْزُو. In verba tertie rad. ی, the influence of
the third radical converts this secondary و into ی, the two coalesce
into ی, and, in consequence, the preceding damma becomes kèsra; C
as مَرْمِي for مَرْمِي. Such verbs as رَضَى, in which the final ی
stands for و (§ 166, a), admit of either form, though مَرْضَى is far more
common than مَرْضُو.

REM. a. The form مَغْزَى is occasionally found in verba tert.
rad. و, instead of مَغْزُو; e.g. اَرْضُ مَسْنُوَة or اَرْضُ مَسْنِيَة, irrigated
land, from سَنَا to irrigate, Imperf. يَسْنُو; اَنَا اَللَّيْثُ مَعْدِيَّ عَلَيْهِ وَعَادِيَا; I am (like) the lion, whether attacked or attacking, from عَدَا عَلَى to D
run at, to attack, Imperf. يَعْدُو (عَادِيَا in rhyme for يَعْدُو).

REM. b. For verbs final و and ی as compared with the corre-
sponding forms in the other Semitic dialects see *Comp. Gr.* p. 255 seq.

3. *Verbs that are Doubly and Trebly Weak* (§ 129).

171. Doubly weak verbs are divisible into two classes, each of
which comprises several varieties. The first class consists of those
which have both an êlif hêmzatum and a و or ی among their radicals;
the second of those in which the letter و or ی occurs twice.

A REM. There is no trilateral verb that has more than one radical hèmza.

172. Of the first class there are three sorts:—

- (a) Verba hèmzata and primæ rad. و or ی;
- (b) Verba hèmzata and secundæ rad. و or ی;
- (c) Verba hèmzata and tertiæ rad. و or ی.

Each of these admits of two varieties, according to the position of the êlif hèmzatum.

B 173. The first sort consists of (a) verba secundæ rad. hèmzatae, as *وَارَّ* to frighten; and (β) verba tertiæ rad. hèmzatae, as *وَدَّ* to smooth, *وَطَى* to tread upon. Such words follow in their inflection both the classes to which they belong; e.g. Imperf. *يَطُّ يَطُّ يَطُّ* (§§ 132—3, and 142, 144).

REM. The Imperf. of *يَيْئَسُ*, to despair, is *يَيْئَسُ*, more rarely *يَيْئَسُ* or *يَيْئَسُ*, [also *يَاءَسُ* and *يَايَسُ*]; its Imperat. *إِيَّاسُ*, rarely *إِيَّاسُ*. See § 146, rem.

C 174. The second sort is divided into (a) verba primæ rad. hèmzatae, as *أَبَّ* or *أَبَّ* (for *أَوَّبَ*) to return, *آلَّ* or *آلَّ* (for *أَوَّلَ*) to return; and (β) verba tertiæ rad. hèmzatae, as *سَاءَ* (for *سَوَّ*) to illtreat, *جَاءَ* (for *جَيَّأَ*) to come, *شَاءَ* (for *شَيَّأَ*) to wish. Each variety unites the peculiarities of the two classes to which it belongs.

	α.		β.	
Perf. 3d p. s.	أَبَّ	سَاءَ	جَاءَ	شَاءَ
2d p. s.	أَبْتِ	سَوْتِ	جِئْتِ	شِئْتِ
Imperf.	يُؤَبِّ	يُسَوِّ	يُجَيِّ	يُشَيِّ
Imper.	أَبِّ	سَوِّ	جِي	شَا
Perf. pass.	إِبَّ	سِيَّ	جِيَّ	شِيَّ

175. The third sort is divided into (a) verba primæ rad. hèmzatae, as *أَتَى* to come, *أَبَى* to refuse, *أَسَى* to grieve or mourn; and (β) verba secundæ rad. hèmzatae, as *نَأَى* to be far off, *صَأَى* to utter a cry. They are treated in their inflection like the two classes of verbs to which they belong.

- a. *آتَى*, *أَتَتْ*, *أَتَيْتَ*; *يَأْتِي*; *إِيتَ* (§ 132, rem. b); *آتَ*. A
أَبَى, *أَبَتْ*, *أَبَيْتَ*; *يَأْبَى*; *إِابَ*; *آبَ*.
 β. *نَأَى*, *نَأَتْ*, *نَأَيْتَ*; *يَنْأَى*; *إِنَأَ*; *نَأَ*.

REM. α. The Imperat. of the verb *آتَى* is not unfrequently shortened into *تَ* (compare § 137, and the Syriac form ܐܬܐ), which, at the end of a sentence, is written *تَهْ*. The same thing holds good in pause of all imperatives that consist of only one letter; as *رُهْ* for *رَ* B
رَ, from *رَأَى* to see (§ 176); *فَهْ* for *فَ*, from *وَفَى* to keep faith (§ 177).

REM. β. The verb *أَبَى*, imperf. *يَأْبَى*, is an example of the rare forms mentioned in § 91, rem. c. Lexicographers mention the forms *يَأْبَى*, *يُشْبَى*, and *يُشْبَى* [§ 94, rem. c], as being occasionally used.

176. The êlif hêmzatum of the verb *رَأَى* is almost always elided in the Imperf. and Imperat.

Imperf. Indicative.

C

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرِينَ	أَرَى
D.	يَرِيانَ	تَرِيانَ	تَرِيانَ	تَرِيانَ	
P.	يَرُونَ	يَرِينَ	تَرُونَ	تَرِينَ	نَرَى

Jussive.

	يَرْ	تَرْ	تَرْ	تَرِيْ	أَرْ
S.	يَرْ	تَرْ	تَرْ	تَرِيْ	أَرْ
D.	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا	
P.	يَرُوا	يَرِينَ	تَرُوا	تَرِينَ	نَرْ

D

Imperative.

S. m. *رَهْ* or *رَ* (§ 175, rem. α), f. *رِيْ*; D. c. *رِيَا*; P. m. *رُوا*, f. *رِينَ*.

REM. α. The Perf. Act. of *رَأَى* almost always retains the hêmza, which may however be transposed, *رَاءَ*; [for *رَأَيْتَ* some say *رَيْتَ*]. The Imperf. *يَرَأَى* and the Imperat. *إِرْأَ* are used dialectically.

- A REM. *b.* The Perf. Pass. is رُبِّي (like رُمِّي) or, by transposition, رِي*. In the Imperf. Pass. the hêmza is elided, just as in the Active voice; e.g. يُرِّي, يَرِّي, for يُرِّي, يَرِّي.

REM. *c.* In the fourth form, when it signifies *to show*, the hêmza is always elided: أَرِّي, أَرَّتْ, أَرَيْتُ; أَرِّي, أَرِّي, أَرِّي. Otherwise it is retained.

- B 177. Of the second class, in which و or ي occurs twice, there are two sorts: (*a*) those in which و or ي is the first and third radical, as وَقَّى *to guard*, وَلَّى *to be near*, وَجَّى *to be sorefooted* (of a horse); and (*β*) those in which و or ي is the second and third radical, as شَوَّى *to roast*, قَوَّى *to be strong*, حَيَّى (for حَيَّو) *to live*, عَيَّى *to have an impediment in one's speech*.

178. The first sort follows in its inflection the verbs of the two C classes primæ and tertîæ rad. و or ي. E.g.

وَقَّى, وَقَّتْ, وَقَيْتُ; يَقِي; قَه or قِي (§ 175, rem. *a*).
 وَلَّى, وَلَّتْ, وَلَيْتُ; يَلِي; لَهُ or لِي.
 وَجَّى, وَجَّتْ, وَجَيْتُ; يُوْجِي; (أَوْج) إِيْج.

179. In the second sort, the second radical undergoes no change whatever. E.g.

D شَوَّى, شَوَّتْ, شَوَيْتُ; يَشْوِي; إِشْوِ.
 قَوَّى, قَوَّتْ, قَوَيْتُ; يَقْوِي; أَقْوِ.
 حَيَّى, حَيَّتْ, حَيَّيْتُ; يَحْيِي; أَحْيِ.
 عَيَّى, عَيَّتْ, عَيَّيْتُ; يَعْيِي; أَعْيِ.

REM. *a.* We write يَحْيَا, يَعْيَا, not يَحْيِي, يَعْيِي, to prevent the union of two ي, and also, in the former case, to distinguish the Imperf. of حَيَّى from the proper name يَحْيَى *Yahyâ* (John).

REM. *b.* حَيَّى admits (1) of the contraction of the two ي, (*a*) in those persons of the Perf. I. in which the second ي has a vowel, as

* [A more recent form is رَزَّى; see the Gloss. to Tabarî. D. G.]

حَى for حَيَّ; (b) in the Imperf. I., as يَحَى, يَحَيِّ, يَحَيِّت; (c) in the A nomen actionis II. (§§ 80 and 202, rem.), تَحَيَّة for تَحِيَّة; (2) of the *elision* of the second ي in the Perf. and Imperf. X., when it signifies *to feel shame*, as اسْتَحَى, يَسْتَحَى, for اسْتَحْيَا, يَسْتَحْيِي. عَيَّ—The also admits of being contracted into عَى, and يَعْيَا into يَعَى.—The forms حَى and عَى are said to occur (compare § 123, rem., and § 153, rem.).

180. Trebly weak verbs are divisible into two classes; namely B (a) those in which one radical is hêmza and the other two و or ي; and (b) those in which all the three radicals are و or ي.

REM. We pass over the second class, as it seems to consist of only one verb, which is hardly ever used; viz. يَمَّا *to write the letter ي*.

181. Verbs of the first class are of two sorts, namely (a) those in which the hêmza is the first radical, as أَوَّى *to betake oneself to, to repair to*; and (β) those in which the hêmza is the second radical, C as وَآى *to promise*. The former are inflected like أَسَرَ and شَوَّى (§ 179), e.g. أَوَّى, أَوَّت, أَوَّيْتُ, أَوَّيْتُ, أَوَّيْتُ; the latter like سَأَلَ and وَقَّى (§ 178), e.g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتُ
D.	وَأَيَّا	وَأَيَّاتَا	وَأَيَّيْهُمَا	وَأَيَّيْهُمَا	
P.	وَأَوَّا	وَأَيَّنَ	وَأَيَّمَهُ	وَأَيَّتَنَ	وَأَيَّنَا

Imperf. Indicative.

S.	يَأَى	يَأَى	يَأَى	يَأَيْنَ	يَأَى
D.	يَأَيَّانِ	يَأَيَّانِ	يَأَيَّانِ	يَأَيَّانِ	
P.	يَأَوْنَ	يَأَيْنَ	يَأَوْنَ	يَأَيْنَ	يَأَى

A

Jussive.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَا	تَا	تَا	تَاي	أَ
D.	يَايَا	تَايَا	تَايَا	تَايَا	
P.	يَاوَا	يَايَن	تَاوَا	تَايَن	نَا

Imperative.

B S. m. اِ or اُ (§ 175, rem. a), f. اِي; D. c. اِيَا; P. m. اُوا, f. اِيَن.

APPENDIX A.

I. *The Verb* لَيْسَ.

182. The negative substantive verb لَيْسَ, *he is not*, has no Imperf. or Imperat., and is inflected like verba mediæ rad. و et و.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَيْسَ	لَيْسَتْ	لَسْتَ	لَسْتِ	لَسْتُ
D.	لَيْسَا	لَيْسَتَا	لَسْتُمَا	لَسْتُمَا	
P.	لَيْسُوا	لَسْنِ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

REM. a. لَيْسَ is compounded of لَا, *not*, and the unused لَيْسَ* = Heb. לֵא, *he is*, Aramaic לֵא, לֵא, לֵא; originally a substantive, signifying *being, existence*, as in the phrase لَا يَعْرِفُ أَيُّسَ مِنْ لَيْسَ, *he does not know what is from what is not*. [Therefore the suffix of the 1st person sing. added to لَيْسَ is not only لَيْسَنِي (and لَيْسَ إِيَّاي), but also لَيْسِي (§ 185, rem. a, Vol. ii. § 186, e).] The Assyrian seems also to have the word *isu*, with its negative *lā isu*, in the double sense of 'to be' and 'to have'.

REM. b. Instead of لَيْسَ we find occasionally [as in the Kōr'ānic phrase وَلَاتِ حِينَ مَنَاصٍ] the indeclinable لَاتِ, which corresponds to the Aramaic לֵא, לֵא, לֵא, compounded of לֵא and לֵא.

* [Or rather לֵא according to Nöldeke, *Mand. Gramm.* p. 293, note 5.]

II. The Verbs of Praise and Blame.

A

183. The verbs of praise and blame (أَفْعَلُ الْمَدْحِ وَالذَّمِّ) are نَعِمَ, to be good, and بُئِسَ, to be bad. They are used as exclamations, and are generally indeclinable, though the fem. نِعِمْتَ and بُئِستَ (and, it is said, the dual نِعِمْتَا, بُئِستَا, and the plur. نِعِمْنَا, بُئِستْنَا) occur. [The following noun must be defined by the article or a dependent genitive, as: نَعِمَ الصَّاحِبُ زَيْدٌ, Zeid is an excellent companion, lit. B excellent is the companion Zeid, or else the indefinite accusative must be used نَعِمَ صَاحِبًا زَيْدٌ, excellent as a companion is Zeid.]

REM. a. Instead of نَعِمَ we may say نَعِمَ, نَعِمَ, and نَعِمَ, which last is obviously the original form. In like manner بُئِسَ admits of the forms بُئِسَ, بُئِسَ, and بُئِسَ. If followed by مَا, we may write مَا نَعِمَ or بُئِسَ مَا, and نَعِمَ مَا or, by contraction, نَعِمًا.

REM. b. These forms are to be explained as follows. (1) Every C Arabic verb of the form فَعَلَ or فَعِلَ may also be pronounced فَعِلَ; as رَضِيَ, عَلِمَ for عَلِمَ, ضَجَرَ for ضَجَرَ, دَبَرَ for دَبَرَ, بَذَخَ for بَذَخَ, قَصَرَ, قَرُبَ for قَرُبَ, حَسَنَ for حَسَنَ, شَهَدَ and شَهَدَ for شَهَدَ, رَضِيَ for رَضِيَ, كَرَمَ for كَرَمَ, —a contraction which is sometimes extended to the passive فُعِلَ, as مُطِيَ for مُطِيَ (from مَطَا). Hence نَعِمَ and بُئِسَ become نَعِمَ and بُئِسَ. (2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first radical; as ذَهَبَ for ذَهَبَ, شَهَدَ for شَهَدَ. Hence نَعِمَ for نَعِمَ, بُئِسَ for بُئِسَ. (3) The form فَعِلَ, which has been thus attained, may take an additional kèsra to lighten the pronunciation (فَعِلَ); as ذَهَبَ, شَهَدَ. Hence بُئِسَ, نَعِمَ [or rather, according to Comp. Gr. p. 166, شَهَدَ becomes شَهَدَ by assimilation of the vowels, and the latter may then be shortened to شَهَدَ, as the former may be shortened

- A to *شَدَّ*].—These observations cast light on the peculiar form of intransitive verbs in Æthiopic; as *gabra* ("to do") for *gabira* (compare *عَمِلَ*), and, when the second radical is guttural, *mēhra* ("to have pity upon," *رَحِمَ*) for *maḥira*, *sēhna* ("to be hot," *سَخِنَ*) for *saḥina* or *saḥūna*, see *Comp. Gr.* l.c.

- REM. c. Other verbs of this class are *حَبَّ* or *حُبَّ*, to be pleasing or charming (contracted from *حَبَّبَ*)*; *حَسَنَ*, usually contracted into *حُسْن*, to be good or excellent; *سَاءَ*, to be bad or evil; *بَعَدَ*, commonly contracted into *بُعْد*, to be far off; and *سَرَعَ* or *سُرِعَ*, to be quick (contracted from *سَرَع*). The first of these is frequently combined with the demonstrative *ذَا* (§ 340), and forms the indeclinable *حَبَّذَا*, lovely, charming, or excellent, is —.
- B

III. The Forms expressive of Surprise or Wonder.

184. The Arabic language possesses two forms of expression, called by the native grammarians *أَفْعَالُ التَّعَجُّبِ* or verbs of surprise or wonder. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by *مَا* *التَّعَجُّبِيَّةُ* (*مَا* the *mū* expressive of surprise), and followed by the accusative of the object that causes surprise; as *مَا أَفْضَلَ زَيْدًا*, what an excellent man Zēid is! The other is the 2d pers. sing. masc. Imperat. IV., followed by the preposition *بِ* with the genitive; as *أَفْضَلْ بِزَيْدٍ*, with the same signification as before.
- C

- REM. a. The first formula literally means: *what has made Zēid excellent? can anything make him more excellent than he is?* The second: *make Z. excellent* (if you can,—you cannot make him more excellent than he is); or, more literally: *try (your ability at) making excellent upon* (*بِ*) *Zēid*. They are, of course, indeclinable. [For *أَكْثَرُ بِسَعْدٍ* a poet says *كَأَثَرُ بِسَعْدٍ*, *Hamāsa* p. 670; comp. § 43, rem. c. D. G.]
- D

REM. b. Verbs of surprise are, generally speaking, formed only from triliteral verbs in the active voice, which are capable of being fully inflected, and express an act or state in which one person may

* [You say *حَبَّ زَيْدٌ إِلَيْنَا* and, more commonly, *حَبَّ بِزَيْدٍ إِلَيْنَا*, how beloved Zēid is to us! D. G.]

vie with or surpass another. They cannot be formed from the A passive voice; nor from quadriliterals; nor from verbs that are defective in inflection, like نِعِمَّ and بَيْسَ, or in meaning, like the substantive verb كَانَ to be (from كَانَ زَيْدٌ قَائِمًا, Zaid was standing up, we cannot say أَكُونُ زَيْدًا قَائِمًا or أَكُونُ بَزِيدٍ قَائِمًا); nor from verbs like مَاتَ to die and فَنِيَ to perish, expressing an act or state in which one agent cannot excel another; nor from negatived verbs (as مَا عَاجَ بِالْدَوَاءِ, he did not heed the medicine); nor from verbs signifying colours and defects, whence are derived adjectives B of the form أَفْعُل (as سَوْدَ to be black, أَسْوَدُ; حَوَلٌ to squint, أَحْوَلُ). The grammarians add that verbs of surprise cannot be formed from the derived forms of the triliteral verb; but neither this limitation, nor that with respect to the passive voice, is strictly observed (compare § 235). We find, for example, from the Passive مَا أَشْغَلَهُ, how much he is busied! from شَغِلَ to be busy; مَا أَزْهَاهُ, how proud or vain he is! from زَهِيَ to be proud or vain; مَا أَمَقَّتَهُ عِنْدِي, how hateful he is to me! from مَقَّتَ to be hated; and from derived forms, C especially the fourth, مَا أَعْطَاهُ, how liberal he is! from أَعْطَى to give, IV. of عَطَا to take in the hand; مَا أَوْلَاهُ لِلْمَعْرُوفِ, how liberal he is in bestowing gratuities! from أَوْلَى to bestow, IV. of وَلَى to be near; مَا أَحْوَلَهُ, or مَا أَحْيَلَهُ, how wily he is! from احْتَالَ to practise an artifice or wile, VIII. of حَالَ to be shifted or changed; مَا أَخْصَرَهُ, how short, or shortened, it is! from اخْتَصَرَ to be shortened or abridged, D passive of VIII. from the rad. خَصَرَ. The rule with regard to verbs expressing colours or defects is violated, for example, by مَا أَحْمَقَهُ, how stupid he is! from حَمَقَ to be stupid, أَحْمَقُ, مَا أَبْيَضَ هَذَا الثَّوْبُ, how white this piece of cloth is! from أَبْيَضَ to be white, أَبْيَضُ.

REM. c. When formed from verbs med. rad. gemin. or tert. rad. و et ي, the verbs of surprise follow the inflection of these classes; as مَا أَشَدُّ أَبَاهُ or مَا أَشَدُّ بِأَبِيهِ, how strong his father is! مَا أَحْلَاهُ, how sweet it is! مَا أَغْنَاهُ, how rich he is! But if formed from verba med.

- A rad. *و* et *ي*, they follow the inflection of the strong verb; as *أَقُولُ بِهِ* or *أَقُولُ بِهِ*, *how well he speaks!* *أَجُودُ بِهِ* or *أَجُودُ بِهِ*, *how excellent or generous he is!*

REM. *d.* When a verb of surprise cannot be formed directly from a root, recourse must be had to a circumlocution (compare § 235); as *مَا أَشَدَّ حُمْرَتَهُ*, *how red it is!* *مَا أَتَقَى بَيَاضُهُ*, *how pure white it is!* *مَا أَكْثَرَ قَائِلَتَهُ*, *what a pretty brown it is!* *أَحِبُّ بِسْمَرَتِهِ*, *how often he takes a siesta!* *أَجُودُ بِجَوَابِهِ* or *أَجُودُ جَوَابَهُ*, *how good his reply is!* and not *أَحْمَرُهُ*, *مَا أَبْيَضُهُ*, *أَسْمِرُ بِهِ*, *مَا أَقِيلُهُ*, *أَجُوبُهُ*, *مَا أَجُوبُهُ*.

REM. *e.* To form the past tense of such verbs, *كَانَ* is prefixed to the Perfect form; as *مَا كَانَ أَفْضَلَ زَيْدًا*, *how excellent Zèid was!* But we may also say *مَا أَفْضَلَ مَا كَانَ زَيْدٌ* (literally, *what has made excellent that which Zèid was?* What has produced the past excellence of Zèid?).

- C REM. *f.* *مَا أَحْسَنُهُ*, *how good, or goodly, he is!* *مَا أَمْلَحُهُ*, *how handsome he is!* and less frequently *مَا أَحْلَاهُ*, *how sweet it is!* admit of the diminutive forms (see § 269) *مَا أَحْسِنُهُ*, *مَا أَمْلِحُهُ*, and *مَا أَحْيَلَاهُ*.

APPENDIX B.

The Verbal Suffixes, which express the Accusative.

- D 185. The following are the verbal suffixes, which express the accusative:

	<i>Singular.</i>		
	Masc.	Common.	Fem.
3. p.	هُ <i>him.</i>	...	هَا <i>her.</i>
2. p.	كَ <i>thee.</i>	...	كِ <i>thee.</i>
1. p.	...	نِي <i>me.</i>	...

Dual.			A
Masc.	Common.	Fem.	
3. p. . . .	هُمَا <i>them both.</i>	. . .	
2. p. . . .	كُما <i>you both.</i>	. . .	
1. p. . . .	. . .	. . .
Plural.			B
3. p. هُمْ <i>them.</i>	. . .	هُنَّ <i>them.</i>	
2. p. كُمْ <i>you.</i>	. . .	كُنَّ <i>you.</i>	
1. p. . . .	نَا <i>us.</i>	. . .	

REM. a. The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is *يَـ* instead of *نِـ* (see § 317). The ن of the suffix *نِـ* is called by the grammarians *نُونُ الْوَقَايَةِ*, the *guarding* or *preventive n*, because it prevents the final vowels of the verb from being absorbed by the long vowel *يَـ*, as happens with the noun (see § 316, b); and also *نُونُ الْإِعْمَادِ*, the *supporting n*, because it serves as a sort of prop or support to the *يَـ*, which is regarded as the essential portion of the suffix.

REM. b. The damma of هُ, هُمَا, هُمْ, and هُنَّ, is changed after *يَـ*, *يَـ*, and *يَـ*, into kësra; as يَأْتِيهِمْ, *he will come to him, to them*; اِئْتِيَهُمَا, *come to them* (dual m. and f.), *to them* (plur. fem.); لَمْ تَرْضَيْهِ *thou (fem.) hast not been pleased with him.*

REM. c. The *يَـ* of the suffix 1st pers. sing. is sometimes dropped; as اِتَّقُونِي for اِتَّقُونِى, *fear me*; [comp. § 6, rem. a].

REM. d. Old and poetic forms are: *يَـ* and *نِـ* (هُم or هُم), *كُم*. See § 89, 1, rem. c, and § 20, b and d. [The pausal forms *يَـ* and *نِـ*, see Vol. ii. § 228, rem. b. Instead of *ك* some dialects have *ش*; see Lane and the *Mohib*. D. G.]

REM. e. The Hebrew and Aramaic suffixes, in general, closely resemble those of the *modern Arabic*; see *Comp. Gr.* p. 153 seq.

- A 186. Some forms of the verb are slightly altered by the addition of the accusative suffixes.

(a) Those persons which end in the *êlif otiosum* (see § 7, rem. a), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination *و* being in some cases mistaken for the conjunction *و*, and); as *نَصَرُوا* they helped, *نَصَرُونِي* they helped me.

- B (b) The final consonant of the 2d pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long *ḍamma* which it had in an older stage of the language; as *رَأَيْتُمْ* ye have seen, *رَأَيْتُمُونِي* ye have seen me. The same thing takes place with the accusative suffix of the 2d pers. masc. plur. *كُم*, when it is followed by another suffix (see § 187); as *يُرِيكُمُوهُمْ* he shews them to you.

- (c) The 2d and 3d pers. masc. plur. Imperf. occasionally reject the termination *ن* before the suffixes *نِي* and *نَا*; as *تَأْمُرُونِي* for *تَأْمُرُونِنِي*, ye order me, *تَقْلُونَا* for *تَقْلُونَنَا*, ye hate us, *يَجِدُونِي* for *يَجِدُونِنِي*, they will find me. The same thing happens to the 2d pers. sing. fem.; as *تُسَوِّقِينِي*, thou makest me long, for *تُسَوِّقِينِنِي*.

(d) The vowel *ـ* in the termination of the 2d pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as *كَسَرْتِيهِ* for *كَسَرْتِي*, thou hast broken it.

- D (e) The *ي* of the 3d pers. masc. sing. Perf. in verba tertiae rad. *ي*, may be retained before the suffixes, or (which is far more usual) be changed into *ا*; as *رَمَاهُ* (§ 7, rem. c) or *رَمَاهَا*, he threw, or shot, at him.

[* In Sūra xxxix. 64 a third reading is recorded, viz. *تَأْمُرُونِي*, and there are similar variations in other passages. So also with verbs third *ن* we occasionally find such contractions as *مَكَّنِي* for *مَكَّنِنِي* (Sūr. xviii. 94), *تَأْمَنَّا* for *تَأْمَنَانَا* (Sūr. xii. 11).]

[REM. In case of the suffixes ك, كم etc. being affixed to the A Jussive of a verb *tertiæ* ك, the two ك are assimilated; the latter loses its *gézma*, the ك of the suffix takes *tèsdid*, as يُدْرِكُكُمْ.]

187. A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1st pers. naturally preceding that of the 2d or 3d, and the suffix of the 2d pers. that of the 3d. E.g. أَعْطَانِيكَ, *he gave thee, it, to me*; أَعْطَيْتَكَهُ, *I gave it to thee*; يَكْفِيكَهُمْ, *he will suffice thee against them* (will be sufficient to protect thee B against them); أَنْزَلْنَاهُكُمْوَهَا, *shall we compel you (to receive) it?*

[REM. Combinations like أَعْطَاهَاهُ, *he gave him to her*, أَعْطَاهُوهَا, *he gave her to him*, are legitimate but rare. (Note the orthography in the latter case.) But أَعْطَاهُ is not used; see § 189, rem. *a*.]

188. Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word *يَا* *iyā* (which never occurs alone). The following are the compound pronouns thus formed:

<i>Singular.</i>			C
Masc.	Common.	Fem.	
3. pers. <i>يَاهُ</i>	...	<i>يَاهَا</i>	
2. pers. <i>يَاكَ</i>	...	<i>يَاكِ</i>	
1. pers. ...	<i>يَايَ</i>	...	
<i>Dual.</i>			
3. pers. ...	<i>يَاهُمَا</i>	...	D
2. pers. ...	<i>يَاكُمَا</i>	...	
1. pers. ...	...	...
<i>Plural.</i>			
3. pers. <i>يَاهُمْ</i>	...	<i>يَاهُنَّ</i>	
2. pers. <i>يَاكُمْ</i>	...	<i>يَاكُنَّ</i>	
1. pers. ...	<i>يَانَا</i>	...	

- A REM. *a.* The suffix of the 1st p. sing. is in this case **يَ**, instead of **يِ**, because all nouns ending in **لَ** take that form. See § 317, rem. *a.*

REM. *b.* For the linguistic affinities of **يَا** (dialectically **هَيَا**) in the other Semitic languages, see *Comp. Gr.* p. 112 seq.

189. These suffixes compounded with **يَا** are used in two cases.

- (a) Very frequently, but not always (see § 187), when two suffixes B would otherwise have to be appended to the same verb; as **أَعْطَانِي يَا**, instead of **أَعْطَانِيَه**, *he gave it to me*.

(b) When the pronoun is, for the sake of emphasis, placed before the verb; as **يَاكَ نَعْبُدُ وَيَاكَ نَسْتَعِينُ**, *Thee (none but Thee) we worship, and to Thee we cry for help*. Compare in Heb. **הָאֱלֹהִים הָאֵלֹהִים**, Jerem. v. 22.

- C REM. *a.* The suffix attached to **יָא** is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded **أَعْطَاهُ يَأَيَّ**, to distinguish it from **أَعْطَانِيَه** *he gave him to me*; but it is euphony which requires **أَعْطَاهُ يَاهُ**, *he gave it to him*, instead of **أَعْطَاهُهُ**.

- D REM. *b.* A very strong emphasis is expressed by prefixing the pronoun with **يَا**, and at the same time appending the pronominal suffix to the verb; as **وَيَايَا فَاتَّقُونِ**, *Me therefore, fear Me*.

II. THE NOUN.

190. The Noun, **الاسْمُ**, *nomen*, is of six kinds.

(a) The *nomen substantivum*, or Substantive, more especially designated **الاسْمُ**, and also **الْمَوْصُوفُ**, or **الْمَنْعُوتُ**, *qualificabile*, that is, a word which admits of being united with a descriptive epithet (adjective).

(b) The *nomen adjectivum*, or Adjective, *الْوَصْفُ*, *الصِّفَةُ*, or *النَّعْتُ*, A quality, descriptive epithet.

(c) The *nomen numerale*, or Numeral Adjective, *اسْمُ الْعَدَدِ*, the noun of number.

(d) The *nomen demonstrativum*, or Demonstrative Pronoun, *اسْمُ الْإِشَارَةِ*, the noun of indication, that is, by which some object is pointed out.

(e) The *nomen conjunctivum*, or Relative Pronoun, *الْإِسْمُ الْمَوْصُولُ* B or *الْمَوْصُولُ الْإِسْمِيُّ*, the noun that is united (with a relative clause), as opposed to *الْصَلَةُ*, the relative clause itself.

(f) The *pronomen*, or Personal Pronoun, *الْمُضْمَرُ* or *الضَّمِيرُ*, the word by which something is concealed or kept in, and so conceived of by, the mind, as opposed to *الْمُظْهَرُ* or *الظَّاهِرُ*, that which is apparent or manifested, the substantive to which the pronoun refers. It is also C called *الْكِنَايَةُ*, *ἀντωνυμία*.

REM. a. Of the pronouns we have already treated in part in §§ 84—89 and 185—189, and some further remarks regarding them will be given in § 317. The numeral adjectives and the demonstrative and relative pronouns will be handled separately, after the nouns substantive and adjective (see §§ 318—353). The nouns substantive and adjective we shall treat of together, because, in regard to form, they are identical in almost every respect.

REM. b. The names of the pronoun, *الْمُضْمَرُ* and *الضَّمِيرُ*, are D elliptical expressions, for *الْمُضْمَرُ بِهِ* and *الضَّمِيرُ بِهِ*, as the above translation shows.

A

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. *The Derivation of Nouns Substantive and Adjective, and their different Forms.*

- 191.** Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as رَجُلٌ *man*, فَرسٌ *horse*, عَيْنٌ *eye*, مَاءٌ *water*. The derivative nouns may be substantives or adjectives, and are either
- B *deverbal*, that is, derived from verbs, as تَقْسِيمٌ *division* (from قَسَمَ *to divide*), مِفْتَاحٌ *a key* (from فَتَحَ *to open*), مَرِيضٌ *sick* (from مَرَضَ *to be sick*); or *denominative*, that is, derived from nouns, as مَأْسَدَةٌ *a place which abounds in lions* (from أَسَدٌ *a lion*), إِنْسَانِيٌّ *human* (from إِنْسَانٌ *a human being*), كَلْبِيٌّ *a little dog* (from كَلْبٌ *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call
- C them *departiculative*), as أَنَانِيَّةٌ *egotism* (from أَنَا *I*), كَيْفِيٌّ *qualitative*, and كَيْفِيَّةٌ *quality* (from كَيْفَ *how?*).

- REM. a. In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative word. Thus مَاءٌ *water*, is not derived from مَلَأَ *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَلَأَ is a denominative verb, formed from مَاءٌ; nor is فَرسٌ *to be skilled in horsemanship*, the root of فَرسٌ *a horse*, but a denominative from it.
- D

REM. b. By the native grammarians nouns are classified as follows.

- (1) اِسْمٌ جَامِدٌ, *a noun that is stationary or incapable of growth*, one that is not itself a nomen actionis or infinitive, nor derived from a nom. act., and which does not give birth to a nom. act. or verb,

as رَجُلٌ a man, بَطَّةٌ a duck; opposed to اسْمٌ مُشْتَقٌّ, a noun that is A derived from a nom. act. or verbal root, as كَاتِبٌ a writer, قَتِيلٌ slain.

(2) اسْمٌ مُجَرَّدٌ, i.e. مُجَرَّدٌ عَنِ الزِّيَادَةِ, a noun that is bare of any accessory or increment, which comprises merely the letters of the root and no more, as عِلْمٌ knowledge, سَفْرَجَلٌ a quince; opposed to اسْمٌ مَزِيدٌ فِيهِ, a noun that is augmented by additional letters, as عَلَّامَةٌ a very learned man, اِحْرَنْجَامٌ the being gathered together in B a mass.

(3) اسْمٌ عَلَمٌ, or اسْمٌ عَلِيمٌ, a proper name, the distinctive mark of an individual; opposed to اسْمٌ جِنْسِيٌّ, a generic or common noun, designating a whole kind or genus (γένος, *γένος*).

(4) The اسْمُ الْجِنْسِ may be either (a) اسْمٌ عَيْنٍ, a noun denoting a concrete object, as رَجُلٌ a man, فَرَسٌ a horse; or (b) اسْمٌ جَهْلٌ, a noun denoting an abstract idea, as عِلْمٌ knowledge, *جهل* C ignorance. The same terms may be applied to adjectives; رَاكِبٌ, riding, is an اسْمٌ عَيْنٍ, but مَفْهُومٌ, understood, an اسْمٌ مَعْنَى.

(5) The اسْمُ الْعَلَمِ may be either (a) عَلَمٌ جِنْسِيٌّ, a proper name applicable to every individual of a whole kind, as أُسَامَةُ the lion, جَعَارٌ the female hyena (like "Puss" for the cat, "Renard" for the fox); or (b) عَلَمٌ شَخْصِيٌّ, a proper name applicable to only one D individual of a kind, as دَاحِسٌ and اَلْغُبَيْرَاءُ, names of horses, قُرُوبٌ, the name of a camel, عَوْفٌ, سَعْدٌ, تَعْلَبَةُ, names of men, اُمَمِيَّةٌ, اَلْخَنَسَاءُ, names of women.

(6) The اسْمُ الْعَلَمِ may also be either (a) an اسْمٌ, or name, in its strictest sense, as بَشِينَةُ, جَعْفَرٌ, عَمْرُو; or (b) اَكْنِيَّةٌ, i.e. a name compounded with اَبُو, father of, as اَبُو الْعَبَّاسِ, or اُمٌّ, mother of, as اُمُّ كُلْثُومٍ, or اِبْنٌ, son of, as اِبْنُ حَيَّانَ, or اِبْنَةُ, daughter of,

A as *بِنْتُ هِنْدٍ*; or (c) a *لَقَبٌ*, a surname, which may be either a nickname (*نَبَرٌ*), as *بَطَّةٌ* *Duck* or *Bottle*, *أَنْفُ النَّاقَةِ* *Camel's-nose*, *بَبَّةٌ* *Bëbba* (imitation of a sound), or an honourable epithet, as *زَيْنُ الْعَابِدِينَ*, *the pride or glory of those that worship (God)*, *شَمْسُ* *the sun of virtues*. The *كُنْيَة* is also employed in reference to animals, as *أَبُو أَيُّوبَ*, *Job's father*, the "patient" camel; *أَبُو* *الْحَصِينِ*, *the father of the little fort*, the fox; *أُمُّ عَامِرٍ*, *the female hyena*; *ابْنُ عَرَسٍ*, *the weasel*; *بِنْتُ طَبْقٍ*, *the tortoise*.

B (7) An *إِسْمٌ عَلَمٍ* may likewise be either (a) *مُفْرَدٌ*, simple, consisting of a single word, as *عَنْتَرَةٌ*, *أَوْسٌ*; or (b) *مُرَكَّبٌ*, compounded. The *مُرَكَّبٌ* may be either (a) *إِسْتَادِيٌّ*, predicative, when the words that compose it constitute a *جُمْلَةٌ* or proposition, as *بَرَقَ نَحْرُهُ* (*his throat shone*), *تَأَبَّطَ شَرًّا* (*he carried mischief under his arm*), *شَابَ قَرْنَاهَا* (*her two locks became gray*); or (β) a mixed compound, *مُرَكَّبٌ مَزْجِيٌّ*, which is not a proposition (*غَيْرُ جُمْلَةٍ*), as *بَعْلَبَكْ*, *Ba'al-bèk*, *مَعْدِيكَرِبٌ*, *Ma'di-karib*, *سَيْبَوَيْهٌ*, *Siba-wèih*; or (γ) *مُضَافٌ وَمُضَافٌ إِلَيْهِ*, a substantive governing another in the genitive, as *أُمُّ كَلْثُومٍ*, *أَبُو ذُوَيْبٍ*, *إِمْرُؤُ الْقَيْسِ*, *عَبْدُ مَنَافٍ*.

D (8) Finally, an *إِسْمٌ عَلَمٍ* may be either (a) *مُرْتَجَلٌ*, improvised, extemporised, *impromptu*, existing only as a proper name, as *عِمْرَانٌ*, *حَيَوَةٌ*, *فَقْعَسٌ*; or (b) *مَنْقُولٌ*, transferred from some other use, *tro-pical*. The latter class is of six kinds, viz. (a) *مَنْقُولٌ عَنِ اسْمٍ عَيْنٍ*, as *تَوْرٌ* (*a bull*), *أَسَدٌ* (*a lion*); (β) *مَنْقُولٌ عَنِ اسْمٍ مَعْنَى*, as *فَضْلٌ* (*excellence*), *إِيَّاسٌ* (*giving, gift*); (γ) *مَنْقُولٌ عَنِ صِفَةٍ* (*judging*), *نَائِلَةٌ* (*bestowing*); (δ) *مَنْقُولٌ عَنِ فِعْلٍ*, as *يَشْكُرُ*, *شَمْرٌ*; (ε) *مَنْقُولٌ عَنِ صَوْتٍ*, as *بَبَّةٌ* (see above, 6, c); and (ζ) *مَنْقُولٌ عَنِ مُرَكَّبٍ* (see above, 7, b).

192. Deverbal nouns are divisible into two principal classes; A namely:—

- (a) *Nomina verbi* or *nomina actionis*, **أَسْمَاءُ الْفِعْلِ** (*infinitives*).
 (b) *Nomina agentis*, **أَسْمَاءُ الْفَاعِلِ**, and *nomina patientis*, **أَسْمَاءُ الْمَفْعُولِ**, (*participles*).

The *nomina verbi* are by their nature substantives, but have come to be used also as adjectives; the *nomina agentis* et *patientis* are by their nature adjectives, but have come to be used also as B substantives.

193. Connected with the *nomina verbi* are the four following classes of deverbal nouns.

(a) *Nomina vicis*, **أَسْمَاءُ الْمَرَّةِ**, nouns that express the doing of an action *once*.

(b) *Nomina speciei*, **أَسْمَاءُ التَّنَوُّعِ**, nouns of *kind* or *manner*.

(c) *Nomina loci et temporis*, **أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ**, also called *nomina vasis*, **أَسْمَاءُ الظَّرْفِ**, nouns of *place* and *time*. C

(d) *Nomina instrumenti*, **أَسْمَاءُ الْأَلَةِ**, nouns denoting the *instrument*.

194. Denominative nouns are divisible into six classes; namely:—

(a) *Nomen unitatis vel individualitatis*, **إِسْمُ الْوَحْدَةِ**, the noun that denotes *the individual*.

(b) *Nomen abundantiae vel multitudinis*, **إِسْمُ الْكَثَرَةِ**, the noun D that denotes the place where anything is found in *abundance*.

(c) *Nomen vasis*, **إِسْمُ الْوَعَاءِ**, the noun that expresses the *vessel* which contains anything.

(d) *Nomen relativum*, **إِلَّا سَمُّ الْمُنْسُوبِ** or **النِّسْبَةِ** (lit. *the referred noun, the reference or relation*), a particular class of derivative adjectives.

A (e) *Nomen abstractum qualitatis*, اِسْمُ الْكَيْفِيَّةِ, the abstract noun of quality (see § 191).

(f) *Nomen diminutivum*, اِلِاِسْمُ الْمُصَغَّرُ or اَلتَّصْغِيرُ (lit. *the lessened noun, the lessening*), the diminutive.

a. THE DEVERBAL NOUNS.

(a) *The Nomina Verbi.*

195. The nomina verbi, اَسْمَاءُ الْفِعْلِ, are abstract substantives, B which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

REM. The nomen verbi is also called اَلْمَصْدَرُ (lit. *the place whence anything goes forth, where it originates*), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

196. The nomina verbi, which may be derived from the ground- C form of the ordinary trilateral verb, are very numerous. The following is a nearly complete list of them, the rarest forms being included within brackets.

1. جَرَى, غَزَوْ, سَيَّرَ, قَوْلَ, فَهَمَّ, عَجَزَ, رَدَّ, ضَرَبَ, فَعَلَ.
2. فَرَحَ, سَخَطَ, عَمِلَ, كَرَمَ, نَظَرَ, جَلَبَ, هَرَبَ, طَلَبَ, فَعَلَ, جَوَى, شَكَلَ.
3. حَلَفَ, سَرَقَ, حَرِمَ, ضَحِكَ, كَذَبَ, فَعَلَ.
- D 4. فُسِقَ, ذَكَرَ, عَلِمَ, حَفِظَ, فَعَلَ.
5. رَضِيَ, سَمِنَ, ثَقُلَ, صَغُرَ, عَظُمَ, كَبُرَ, فَعَلَ.
6. وُدَّ, سَخَطَ, شَرِبَ, شَكَرَ, زَهَّدَ, شَغَلَ, جُبِنَ, فَعَلَ.
7. سُرِيَ, هُدِيَ, فَعَلَ.
8. حَيَّرَ, غَيَّرَ, كَثُرَ, رَحِمَ, فَعَلَهُ.
9. شَكَاهُ, عَظَمَهُ, ضَبَعَهُ, غَلَبَهُ, فَعَلَهُ.

10. *فَعَلَّةٌ*, as *سَرَقَةٌ*. A
11. *نَشْدَةٌ*, *عُصْمَةٌ*, *حِمِيَّةٌ*, as *فَعَلَّةٌ*.
12. *سُمْرَةٌ*, *أُدْمَةٌ*, as *فَعَلَّةٌ*.
- [13. *فَعَلَّةٌ*, as *غُلْبَةٌ* (also written *غَلْبَةٌ*).]
- [13*. *فَعِلَّةٌ*, as *جِلَّةٌ*.]
14. *تَقْوَى*, *دُعْوَى*, as *فَعَلَى*.
- [15. *مَرَطَى*, *جَمَزَى*, as *فَعَلَى*.]
16. *ذِكْرَى*, as *فَعَلَى*. B
17. *رُجْعَى*, *بُشْرَى*, as *فَعَلَى*.
- [18. *فَعَلَى*, as *غُلْبَى* (or *غَلْبَى*).]
- [19. *فَعَلَاءٌ*, as *رَهْبَاءٌ*, *رَغْبَاءٌ*.]
- [19*. *فَعَلَاءٌ*, as *رُهْبَاءٌ*.]
- [20. *زَيْدَانٌ*, *شَنْئَانٌ*, *لَيَّانٌ*, as *فَعْلَانٌ*.]
21. *شَنْئَانٌ*, *نَزَوَانٌ*, *هَيْجَانٌ*, *طَوْقَانٌ*, *جَوْلَانٌ*, *خَفَقَانٌ*, as *فَعْلَانٌ*.
22. *رِضْوَانٌ*, *نِسْيَانٌ*, *حِرْمَانٌ*, as *فَعْلَانٌ*. C
23. *كُفْرَانٌ*, *غُفْرَانٌ*, *شُكْرَانٌ*, *رُجْحَانٌ*, as *فَعْلَانٌ*.
- [24. *رَهْبُوتٌ*, *رَحْمُوتٌ*, *جَبْرُوتٌ*, as *فَعْلُوتٌ*.]
- [24*. *رَهْبُوتَى*, *رَحْمُوتَى*, *جَبْرُوتَى*, as *فَعْلُوتَى*.]
25. *رَوَاحٌ*, *نَفَاذٌ*, *نَقَادٌ*, *ذَهَابٌ*, *فَسَادٌ*, *صَلَاحٌ*, as *فَعَالٌ*.
26. *إِبَاءٌ*, *نِفَارٌ*, *شِرَادٌ*, *إِيَابٌ*, *قِيَامٌ*, *نِكَاحٌ*, *حِجَابٌ*, *كِتَابٌ*, as *فِعَالٌ*. D
27. *نُعَابٌ*, *نُعَاقٌ*, *أَزَازٌ*, *مُشَاءٌ*, *زُكَامٌ*, *سُعَالٌ*, *سُؤَالٌ*, *مُرَاجٌ*, as *فُعَالٌ*.
28. *زَهَادَةٌ*, *صَخَامَةٌ*, *فَصَاحَةٌ*, *جَزَالَةٌ*, *نَظَافَةٌ*, *ظَرَافَةٌ*, as *فَعَالَةٌ*.
29. *صَيَانَةٌ*, *عِبَادَةٌ*, *سِفَارَةٌ*, *كِتَابَةٌ*, as *فِعَالَةٌ*.
- [30. *خُفَارَةٌ*, *بُغَايَةٌ*, as *فُعَالَةٌ*.]
31. *رَكَانِيَّةٌ*, *عِلَانِيَّةٌ*, *طِمَاعِيَّةٌ*, *كَرَاهِيَّةٌ*, as *فُعَالِيَّةٌ*.

- A 32. وَضُوءٌ, وَتُودٌ, وَلُوعٌ, قُبُولٌ, as فُعُولٌ.
 33. قُدُومٌ, لُزُومٌ, جُحُودٌ, عُذُوٌّ, وَرُودٌ, دُخُولٌ, خُرُوجٌ, as فُعُولٌ.
 [33*. اَلْوَكَّةُ, as فُعُولَةٌ.]
 34. عُذُوبَةٌ, صُعُوبَةٌ, سُهُولَةٌ, as فُعُولَةٌ.
 [35. اَلصُّوَصِيَّةُ, خُصُوصِيَّةٌ, as فُعُولِيَّةٌ.]
 [36. شُيُوخِيَّةٌ, جُهُولِيَّةٌ, خُصُوصِيَّةٌ, as فُعُولِيَّةٌ.]
 37. رَحِيلٌ, ذَمِيلٌ, أَزِيرٌ, نَعِيبٌ, نَعِيقٌ, صَهِيلٌ, as فَعِيلٌ.
 B 38. حَمِيَّةٌ, شَكِيَّةٌ, as فَعِيلَةٌ.
 39. مَقَرٌ, مَحِيلٌ, مَحِيسٌ, مَدْخَلٌ, as مَفْعَلٌ.
 40. مَحِيطٌ, مَصِيرٌ, مَسِيرٌ, مَوْعِدٌ, مَوْثِقٌ, مَرْجِعٌ, مَكْبَرٌ, as مَفْعَلٌ.
 مَجَى.
 [41. مَهْلِكٌ, as مَفْعَلٌ.]
 42. مَرْضَاءٌ, مَوَدَّةٌ, مَرَمَّةٌ, مَحْمَدَةٌ, as مَفْعَلَةٌ.
 43. مَأْوِيَّةٌ, مَسِيرَةٌ, مَوْجِدَةٌ, مَعْرِفَةٌ, مَرْجَعَةٌ, مَحْمَدَةٌ, as مَفْعَلَةٌ.
 مَرْتَبَةٌ.
 C [44. مَقْدَرَةٌ, مَهْلِكَةٌ, as مَفْعَلَةٌ.]

[REM. For the forms with prefix *ma-*, 39—44, the so-called مُصَدَّرٌ مِيحِيٌّ, see further §§ 208, 221, rem. c, and the remarks to §§ 222—225.]

197. All these nouns cannot, however, be formed from every triliteral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned D from the Lexicon.

198. The five forms, which are most frequently used, are :

1. فَعْلٌ, 2. فَعَلٌ, 28. فَعَالَةٌ, 33. فُعُولٌ, 34. فُعُولَةٌ.

(a) فَعْلٌ is the abstract noun from *transitive* verbs of the forms فَعَل and فَعِل; as قَتَلَ to kill, قَتْلٌ killing or being killed (§ 201); فِهْرٌ to understand, فِهْرٌ understanding, insight; خَطَفٌ to snatch, خَطْفٌ.

(b) *فُعُولٌ* is the abstract noun from *intransitive* verbs of the form A *فَعَل*; as *قَعَدَ* and *جَلَسَ* to sit, *قُعُودٌ* and *جُلُوسٌ* sitting; *خَرَجَ* to go out, *خُرُوجٌ* going out.

(c) *فَعْلٌ* is the abstract noun from *intransitive* verbs of the form *فَعِل* (§§ 38 and 92); as *فَرِحَ* to be glad, *فَرَحٌ* joy; *مَرَضَ* to be sick, *مَرَضٌ* sickness.

(d) *فُعَالَةٌ* and *فُعُولَةٌ* are the abstract nouns from verbs of the form *فَعَل*; as *جَزَلَ* to be thick and large, to be of sound judgment, *جَزَالَةٌ* firmness or soundness of judgment; *سَرَوْ* to be generous, *سَرَاوَةٌ* B generosity; *خَشَنَ* to be rough, *خُشُونَةٌ* roughness; *سَهَلَ* to be smooth, *سُهُولَةٌ* smoothness.

REM. The abstract nouns of verbs which express FLIGHT, or REFUSAL, usually take the form 26. *فِعَالٌ*; as *فَرَّ*, *نَفَرَ*, *شَرَدَ*, to flee, *فِرَارٌ*; *شَرَدَ*, *نَفَرَ*, *فَرَّ*; *جَمَحَ* to become refractory, to run away with his rider (of a horse), *جِمَاحٌ*; *نَارَ* to flee from, shun with horror, *نَوَارٌ*; *أَبَى* to refuse, *إِبَاءٌ*. Those that express SICKNESS or AILMENT of any C kind have 27. *فُعَالٌ*, as *عَطَسَ* to sneeze, *عُطَاسٌ*; *سَعَلَ* to cough, *سُعَالٌ*; VIOLENT or CONTINUOUS MOTION, 21. *فُعَلَانٌ*, as *طَارَ* to fly, *طَيَرَانٌ*; *خَطَرَ* to run, *جَرَيَانٌ*; *خَطَرَ* to lash the tail, to brandish, *خَطَرَانٌ*; *بَرَقَ* to gleam, *بَرَقَانٌ*; *وَمَضَ* to flash, *وَمِضَانٌ*; *خَفَقَ* to palpitate, *خَفَقَانٌ*; CHANGE OF PLACE, 37. *فَعِيلٌ*, as *رَحَلَ* to travel, *رَحِيلٌ*; *دَبَّ* to creep, *دَبِيبٌ*; *رَسَمَ* to gallop (of a camel), *رَسِيمٌ*; *ذَمَلَ* to trot (of a camel), *ذَمِيلٌ*; *وَجَفَ* to be agitated, palpitate, run quickly, *وَجِيفٌ*; D *بَرَقَ* to gleam, *بَرِيقٌ*; *وَمَضَ* to flash, *وَمِيزٌ*; SOUND, 27. *فُعَالٌ* and 37. *فَعِيلٌ*, as *نَعَبَ* to croak, *نُعَابٌ* and *نَعِيبٌ*; *شَهَقَ* to sob, to bray, *نَهَيْقٌ* and *نَهَائٌ*; *صَهَلَ* to neigh, *صَهِيلٌ*; *نَهَقَ* to bray, *نَهَائٌ* and *نَهَاتٌ*; *صَاحَ* to cry out, *صِيَاحٌ*; *صَرَخَ* to cry out for help, *صُرَاخٌ*; *نَبَحَ* to bark, *نُبَاحٌ*; *بَكَى* to weep, *بُكَاءٌ*; *عَوَى* to

- A *howl*, عَوَّأَ; تَغَا to *bleat*, تُغَا; رَغَا to *grumble* (of a camel), رَغَا; OFFICE, TRADE OR HANDICRAFT, 29. فَعَالَةٌ, as خَلَفَ to *succeed*, خِلَافَةٌ the office of successor (خَلِيفَةٌ) or caliph, the caliphate; أَمَرَ to *be chief* or emīr, إِمَارَةٌ the office of emīr; وَلِيَ to *be in charge or command of*, وَلَايَةٌ, governorship; نَابَ to *take one's place, act as deputy*, نِيَابَةٌ deputyship; كَتَبَ to *write*, كِتَابَةٌ the office of secretary; خَاطَ to *sew*, خِيَاطَةٌ the trade of tailor; تَجَرَ to *trade*, تِجَارَةٌ trade, traffic.
- B 199. If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, فَرَّقَ, to *part, divide*, has فَرَقٌ, but فَرِيقٌ, to *be afraid*, فَرِيقٌ, جَهَرَ, to *be plain, open or public*, has جَهْرٌ or جِهَارٌ, but جِهْرٌ, to *be unable to see in the sunlight*, جِهْرٌ, and جَهْرٌ, to *be loud*, جِهَارَةٌ; شَرَفَ, to *surpass or excel in rank or nobility*, has شَرَفٌ, but شَرِيفٌ, to *be high or prominent*, شَرِيفٌ, and شَرَفٌ to *be exalted, noble or eminent*, شَرِيفٌ or شَرَافَةٌ.
- C

200. If a verb has only one form, but several different significations, it often has different abstract nouns, one of which is peculiar to, or more generally used in, each of its meanings. E.g. حَكَمَ, to *judge*, has حُكْمٌ, but when it signifies to *curb* (a horse), حَكْمٌ; خَرَّ, to *fall prostrate*, has خَرٌّ or خُرُورٌ, but when it means to *sound like rushing*

- D water, خَرِيرٌ; رَفَعَ, to *be exalted or noble*, has رَفْعَةٌ, but in the sense of to *have a loud voice*, رَفَاعَةٌ; وَجَدَ, to *find*, usually has وَجْدَانٌ, but when it means to *be wealthy*, جَدَّةٌ, and to *be moved by love, grief or anger*, وَجْدٌ.

201. The nomina verbi are used both in an active and a passive sense; as قَتَلَهُ his *killing* (another) or his *being killed* himself; لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا *work no evil upon the earth after*

its having been well ordered; *أَظْهَرَ الْإِيمَانُ الْقَوْلَ بِخَلْقِ* A
الْقُرْآنِ in this year *el-Ma'mūn* publicly adopted the doctrine of the
Kor'ān's having been created.

REM. There are also nomina verbi that have always a passive signification; as *سُرُورٌ* joy, gladness, from *سَرَّ* to be glad; *وُجُودٌ* existence, from *وُجِدَ* to be found, to exist (see § 200)*.

202. The nouns formed from the derived forms of the strong trilateral verb are as follows.

II. 1. *تَفْعِيلٌ*. B

2. *تَفْعِيلَةٌ*, as *تَذْكِرَةٌ*, *تَكْرِمَةٌ*, *تَقْدِيمَةٌ*, *تَكْبِيلَةٌ*, *تَفْرِيقَةٌ*, *تَبْصِيرَةٌ*, *تَرْكِيبَةٌ*, *تَذْكِيَةٌ*, *تَجْزِئَةٌ*, *تَهْنِئَةٌ*, *تَضَرَّةٌ*, *تَسْرَةٌ*.

[3. *تَفْعِيلَةٌ*, as *تَهْلُكَةٌ*, *تَسْرَةٌ*, *تَضَرَّةٌ*.]

4. *تَفْعَالٌ*, as *تَصْهَالٌ*, *تَهْطَالٌ*, *تَهْتَالٌ*, *تَصْدَاقٌ*, *تَرْدَادٌ*, *تَكَرَّارٌ*, *تَسْيَارٌ*, *تَطَوُّافٌ*, *تَجَوَّالٌ*, *تَوَمَّاضٌ*.

[5. *تَفْعَالٌ*, as *تَبْيَانٌ*, *تَلْقَاءٌ*, *تَمْشَاءٌ*, *تَشْرَابٌ*, *تَبْكَاءٌ*, *تَمْثَالٌ*, C
تَنْضَالٌ. Of these examples some allow only the two

first, pointing the others as examples of *تَفْعَالٌ*.]

[6. *فَعَّالٌ*, as *كِدَّابٌ*, *كِلَامٌ*, *عِلَامٌ*, *فَسَارٌ*, *خِرَاقٌ*, *قِدَامٌ*, *قَضَاءٌ*, *حِمَالٌ*, *كِبَارٌ*.]

[7. *فَعِيلَى*, as *حَصِيصَى*, *خَلِيفَى*, *جَنِيصَى*, *رَمِيَا*, *قَتَمِيَا*, *فَخِيرِي*, *دَلِيلَى*, *مِثْمِي*. D

[8. *مَكِيلًا*, as *خَصِيصًا*, *فَعِيلًا*.]

To these may be added *تَفْعُولٌ*, as *تَهْلُوكٌ*. Here the vowel of the

* *وُجُودٌ* is also employed in the active signification; see the Gloss. to Bibl. Geogr. viii. and Lane. D. G.]

A first syllable seems to have been assimilated to that of the second ;
 تَفْعُولٌ for تَفْعُولٌ.

III. 1. مُفَاعَلَةٌ.

2. فَعَالٌ.

[3. فَعِيَالٌ, as ضِيرَابٌ. [4. فَعِيَالٌ, as مَرَاءٍ, قِتَالٌ.]

IV. اِفْعَالٌ.

V. 1. تَفْعُلٌ. [2. تَفْعَالٌ, as تَحْمَالٌ, تِكْلَامٌ, تِمْلَاقٌ, تِنْقَامٌ.]

B VI. 1. تَفَاعُلٌ. [2. تَفَاعُلٌ, as تَفَاوُتٌ.]

[3. تَفَاعُلٌ, as تَفَاوُتٌ.]

VII. اِنْفَعَالٌ. VIII. 1. اِفْتَعَالٌ. [2. فَعَالٌ, as سِتَارٌ, قِتَالٌ.]

IX. اِفْعِلَالٌ. X. اِسْتِفْعَالٌ.

XI. اِفْعِيَالٌ. XII. اِفْعِيْعَالٌ.

XIII. اِفْعِيْوَالٌ. XIV. اِفْعِنَالٌ.

C XV. اِفْعِنَالَةٌ.

REM. α. In II. the form فَعَالٌ is the original infinitive, but تَفْعِيلٌ is by far the most common ; تَفْعَلَةٌ is chiefly used in verba tert. rad. hēmz. and tert. rad. و et ي (in which latter the form تَفْعِيلٌ is excessively rare, as تَنْزِيٌّ from نَزَا) ; فَعِيْلَةٌ and فَعِيْلَالَةٌ are usually ascribed to I., but as their use is اِلْقَصْدُ الْمُبَالَغَةِ to express energy or intensity, [or frequency,] they seem as deserving of a place here as تَفْعَالٌ [which in like manner differ from the infin. of I., only by expressing greater energy or frequent repetition]. These forms with tèsdid are akin to the Heb. infin. absol. קָפַל (קָפַל, קָפַל), to Heb. substantives like שָׁלוֹם, and to the Eastern Aramaic infin. קָפַל; whereas تَفْعَالٌ, تَفْعِيلٌ, تَفْعُولٌ and تَفْعَلَةٌ are, strictly speaking, the infinitives, not of فَعَّلَ, but of an obsolete فَعَّلَ, akin to فَعَّلَ, فَعَّلَ, فَعَّلَ, and are represented in the

cognate dialects by such substantives as *הַבְּרִיּוֹת*, *הַבְּרִיּוֹת*, *הַבְּרִיּוֹת*, *הַבְּרִיּוֹת*, *הַבְּרִיּוֹת*, etc.*—In III. *فِعَالٌ* is the original infinitive, which the great majority of the Arabs shortened into *فَعَالٌ*, whilst some compensated the loss of the long vowel by doubling the following consonant, *فَعَالٌ*. The most common form of all is *مُفَاعَلَةٌ* ([in form identical with the] pass. particip. fem.).—In V. the original form is *تَفَعَّلٌ*, which has however been almost entirely supplanted by *تَفَعَّلٌ*.—In VIII. those Arabs alone use *فَعَالٌ*, who shorten the Perf. and Imperf. into *فَعَل*, *يَفْعَل*, or *فَعِل*, *يَفْعِل*, etc. in the cases mentioned in § 117*.—The form *تَفَعَّلٌ* is sometimes ascribed to III., as *تَرَمَّأَ*; and *تَرَمَّأَ* to VI., as *تَرَمَّأَ* (*تَحَاجَزُوا*) *حِجَّزِي* (*تَرَمَّأُوا*) *رَمِّيَّ* (*تَهَاجَرُوا*) *هَجَّزِي* (*تَحَاجَزُوا*) *حِجَّزِي* to VI., as *تَرَمَّأَ* (*تَحَاجَزُوا*) *حِجَّزِي*.

[REM. b. For the *مُصَدَّرٌ مِيمِي* of the derived conjugations see § 227, rem.]

203. The nouns formed from the quadriliteral verbs are :—

- I. 1. *فَعْلَلَةٌ*, as *دَحْرَجَةٌ*, *سَرْهَفَةٌ*, *حَوْقَلَةٌ*, *جَهْوَرَةٌ*, *بَيْطَرَةٌ*, *سَلْقَاءٌ*, *زَلْزَلَةٌ*, *فَلْقَلَةٌ*.
2. *فَلْقَلٌ*, *زَلْزَالٌ*, *سَلْقَاءٌ*, *حِيقَالٌ*, *سَرْهَافٌ*, *دِحْرَاجٌ*, *فَعْلَالٌ*.
- [3. *فَلْقَلٌ*, *زَلْزَالٌ*, *فَعْلَالٌ*.]
- II. *تَفَعَّلٌ*, as *تَدَحْرَجٌ*.
- III. *اِفْعَلَالٌ*, as *اِحْرَنْجَامٌ*.
- IV. *اِفْعِلَالٌ*, as *اِطْمِئْنَانٌ*, *اِفْشَعْرَارٌ*. [The irregular form *طُمَأْنِينَةٌ* is rather to be considered as a substantive, *مُصَدَّرٌ*.]

REM. In I. *فَعْلَلَةٌ* is the common form, whilst the employment of *فَعْلَالٌ* depends upon the *usus loquendi* (like that of *فَعَالٌ* in III.

* [Barth, *Nominalbildung*, § 180 disapproves of this theory. D. G.]

- A of the trilateral verb). The form **فَعْلَلٌ** seems to be restricted to reduplicated verbs, like **زَلَّزَلَ**.—A variation of the fourth form is presented to us in the word **طَعْنَانٌ**, *mutual thrusting and stabbing with lances* = **تَطَاعُنٌ**, which comes from **طَعَنَ** = **أَطَعَنَ**.

204. The abstract nouns of the *verba mediæ rad. geminatæ* are formed according to the rules given in § 120. Hence **مَدْدٌ** for **مَدَّدٌ**, **مَرَدٌ** for **مَرَدَّدٌ** (from **رَدَّ**), **تَغَرُّرٌ** for **تَغَرَّرَ** (from the second form of **غَرَّ**).

- B REM. a. Those nouns, of which the first and second radicals are pronounced with *fêṭḥa*, undergo no contraction; as **سَدْدٌ**, **عَلَلٌ**, **مَلَلٌ**, **غَصَصٌ**.

REM. b. The nouns of the third and sixth forms may either be contracted or not; as **مُمَادَّةٌ** or **مُمَادَّةٌ**, **تَسَابُّبٌ** or **تَسَابُّبٌ**. See § 124.

- C **205.** The formation of nouns from the *verba hêmzata* takes place according to the rules laid down in §§ 131—136.

206. Those *verba primæ rad. و*, that reject the *و* in the Imperf. and Imperat. (§§ 142 and 144), drop it also in the verbal noun. E.g.

	عِدَّةٌ	from	وَعَدَ	Imperfect	يَعِدُ	Imperat.	عِدْ
	عِظَّةٌ	„	وَعَظَ	„	يَعِظُ	„	عِظْ
	دَعَّةٌ	„	وَدَعَ	„	يَدَعُ	„	دَعْ
D	زِنَّةٌ	„	وَزَنَ	„	يَزِنُ	„	زِنْ
	دِيَّةٌ	„	وَدَى	„	يَدِي	„	دِ

The termination **ة**, with which these nouns are furnished, is a compensation for the lost radical.

REM. a. Not a few *verba primæ rad. و*, however, have nouns of the form **فَعْلٌ**, though they drop the first radical in the Imperf.; e.g. **وَجَرٌ**, **يَجِرُ**, **وَجَرٌ**; **وَجَنٌ**, **يَجُنُ**, **وَجَنٌ**. Others have both forms;

e.g. *يَعِدُ*, *وَعَدَ*; *زَنَ* and *وَزَنَ*, *يَزِنُ*, *وَزَنَ*; *ضَعَّ* and *وَضَعَ*, *يَضَعُ*, *وَضَعَ*. A
عَدَّ and *وَعَدَّ*.

REM. *b.* Initial *و*, if pronounced with *ḍamma* or *kèsra*, may be changed into *أ* (see § 145, rem.), as *أَجُودُ*, *إِجْدَانُ*, for *وَجُودُ*.

REM. *c.* In nouns from *verba primæ rad.* *و*, this radical is changed into *ي*, if it be without a vowel, and *kèsra* precede; as *إِجَابُ* for *أُجَابُ*, from the fourth form of *وَجَبَ*; *إِسْتِيفَاءُ* for *أُسْتِيفَاءُ*, from the tenth of *وَفَى*. See § 145. B

REM. *d.* Compare in Hebrew, *שָׁבַת*, (*רִשְׁתָּ*) *רִשְׁתָּ*, (*לִדְתָּ*) *לִדְתָּ*, from *יָרַח*, *יָרַח*, *יָרַח*; *עֵצָה*, (*עֵצָה*) *עֵצָה*, from *יָעַץ*, *יָעַץ*, *יָעַץ*. Corresponding forms in Syriac are *ܥܒܕܐ* (rad. *ܥܒܐ*), *ܥܒܕܐ* (rad. *ܥܒܐ*).

207. Nouns derived from *verba mediæ rad.* *و* et *ي* are subject to the same irregularities as those verbs (§ 150, etc.). C

208. If the noun from a verb *mediæ rad.* *و* or *ي* be of the form *فَعُولٌ*, the *و* or *ي* remains unchanged; as *سَيَّرَ*, *قَوَّلَ*. In the form *فُعُولٌ* from *verba med.* *و*, the *و* may be changed into *وُ*, as *حُوُولٌ*, *ثُوُوبٌ*, *سُوُورٌ*, *غُوُورٌ*, *رُوُوبٌ*, *دُوُورٌ*, etc. Verba med. *ي* of the form *فَعَلٌ*, Imperf. *يَفْعَلُ* (see § 157), frequently take *kèsra* in the *مَصْدَرٌ* *مِيمي*, as *مَزِيدٌ*, (*مَجِي*) (or by assimilation *مَجِي*), (*مَبِيَّتٌ*), (*مَبِيَّتٌ*), as *مَبِيَّتٌ*, (*مَبِيَّتٌ*), (*مَبِيَّتٌ*), and the like. [See § 223, rem.] D

209. If the letter *و*, pronounced with *fèṭḥa*, be preceded by *kèsra*, it is converted into *ي*; as *قِيَامٌ* for *قِيَامٌ*, from *قَامَ*; *صِيَانَةٌ* for *صِيَانَةٌ*, from *صَانَ* and *اِنْقِيَادٌ* for *اِنْقِيَادٌ* and *اِنْقِيَادٌ*, from the seventh and eighth forms of *قَادَ*. Except in the third form, where it remains

- A unchanged; as ثَوَارٌ from ثَاوَرٌ, جَوَارٌ from جَاوَرٌ, سَوَارٌ from سَاوَرٌ, عَوَانٌ from نَاوَأٌ, لَوَامٌ from لَوَامٌ, قَوَامٌ from قَوَامٌ, عَاوَنٌ from نَاوَأٌ.

210. Peculiar to verba mediae rad. و et ی is the nominal form فَعْلُولَةٌ, in which ی always takes the place of the second radical; as كُنْ (كون) from كَانَ كَيْنُونَةٌ, قَادَ (قود) from قَادَ قَيْدُونَةٌ, دَامَ (دوم) from دَامَ دَيْمُونَةٌ, شَاخَ (شيوخه) from شَاخَ شَيْخُونَةٌ, بَانَ (بين) from بَانَ بَيْنُونَةٌ, سَادَ (سود) from سَادَ سَيِّدُونَةٌ, غَابَ (غيب) from غَابَ غَيْبُونَةٌ, صَارَ (صير) from صَارَ صَيْرُونَةٌ, (شيخ) from قِيلُولَةٌ (قيل) قَالَ.

- REM. Some grammarians regard فَعْلُولَةٌ as the original form. The impossible صَيْرُونَةٌ, شَيْخُونَةٌ, were, they say, first changed into صَيْرُورَةٌ, شَيْخُورَةٌ, and then altered, on account of the discord between *ī* and *ē* in successive syllables, into صَيْرُورَةٌ, شَيْخُورَةٌ. Others look upon فَعْلُولَةٌ as a contraction for فَيْعْلُولَةٌ, so that دَيْمُونَةٌ was originally دَيْمُومُونَةٌ, by assimilation دَيْمُومَةٌ, and then shortened دَيْمُونَةٌ (like مَيِّتٌ for مَيِّتٌ); but there is no verbal form فَيْعَلٌ, with which such a nomen verbi could be connected. The rare substantive forms سُوْدَدٌ (or سُوْدَدٌ) from سَادَ, to be chief or ruler, and عُوْطُطٌ from عَاطَ to desire the male (of a she-camel); the cognate forms فَيُضُوْضَاءُ and فَيُضُوْضَى, فَيُضُوْضَاءُ and فَيُضُوْضَى, فَيُضِيْضَاءُ and فَيُضِيْضَاءُ, mixture, confusion; and the analogy of the Aramaic verbal form *ܕܥܝܠܐ* (as *ܕܥܝܠܐ*) and the Heb. *דעילל* (as *דעילל*),—all combine to prove that فَعْلُولَةٌ comes directly from a quadriliteral فَعْلَلٌ.

211. In nouns of the fourth and tenth form of verba mediae rad. و et ی, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination َـ is appended to the noun by way of compensation (compare § 206). E.g. اِقَامَةٌ and اِسْتَقَامَةٌ for اِقْوَامٌ and اِسْتَقْوَامٌ; اِفَادَةٌ and اِسْتِفَادَةٌ for اِفْيَادٌ and اِسْتِفْيَادٌ.

REM. Nouns of the fourth form without the ة very rarely A occur; e.g. اِقَام in the Kōr'ān, Sūr. xxi. 73 (for اِقَام , اِقَام or اِقَام); اَرَا (for اَرَا) from اَرَى to make or let see, to show (§ 176, rem. c).

212. In nouns formed from verba tertiæ rad. و et ى , the third radical is retained, when the second immediately precedes it and is vowelless; as غَشِيَان , رِضْوَان , قَرِى , زَهْو , رَمَى , غَزْو . If the second radical be و and the third ى , an assimilation takes place in the form فَعْل , as لَوَى , طَوَى , زَوَى , حَوَى , لَى , طَى , زَى , حَى , فَعْل .

213. In nouns from verba tertiæ rad. و et ى of the forms فَعْل , B فَعْل , and فَعْل , the third radical (which in this case always [if the root be of the latter, often if it be of the former class,] assumes the form of ى) rejects its damma, throws back the tènwin upon the fèthā of the second radical, and becomes quiescent. E.g. جَلَى for جَلَا (جَلَو), لَظَى for لَظَى , رِضَى [or رِضَا] for رِضَى (رِضَو), سُرَى for سُرَى , هَدَى for هَدَى (compare § 167, α , β , and β , β).

214. In nouns from verba tertiæ rad. و of the form فَعْلَة , the و C is changed, after the elision of its fèthā, into èlif productionis; as شَكْوَة for شَكَاة , زَكَاة for زَكَاة , حَيَوَة for حَيَاة , صَلَوَة for صَلَاة .

REM. α . We often find, however, the (etymologically more correct) orthography صَلَوَة , حَيَوَة , زَكَوَة (§ 7, rem. d).

REM. β . In the same way as حَيَوَة for حَيَاة , we find مَرْضَاة for مَرْضِيَة (مَرْضَوَة), مَرْثَاة for مَرْثِيَة , etc.

215. If the noun from a verb tertiæ rad. و be of the form D فُعُول or فُعُولَة , the و productionis of the second syllable combines with the radical و into و ; as عُلُو , دُنُو for عُلُو , دُنُو . But, if these forms come from verba tertiæ rad. ى , the و productionis is changed, through the influence of the third radical, into ى , and combines with it into ى , whilst, at the same time, the damma of the second radical becomes a kèsra; as رُقَى , مُضَى , أَوَى for رُقَى , أَوَى , رُقَى .

A مُضَوًى (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as اُتِىُّ for اُتِىَّ, اُوِىُّ for اُوِىَّ, اُعِىُّ for اُعِىَّ; just as in the plural of substantives we find قِيسَى, عِصَى, دِلَى, for قِيسَى, عِصَى, دِلَى, from قَوْسٌ, عَصَا, دَلْوٌ.

216. If the noun from a verb *tertiæ rad.* *ى* be of the form فَعِيلٌ, the *ى* productionis of the second syllable combines with the B radical *ى* into يَّ; as هَوِيَّ for هَوِىَّ, from هَوَى. In the same form from *verba tertiae rad.* و, the third radical is converted into *ى*, and combines in the same manner with the *ى* productionis into يَّ.

217. In the *nomina verbi* of the forms فَعَالٌ, فِعَالٌ, and فُعَالٌ, the third radical of *verba tertiae rad.* و et *ى* is changed into *hêmza*; as بُكَاءٌ, بِنَاءٌ, خَفَاءٌ. The same thing takes place in the verbal nouns of the fourth, seventh, and following forms, as اِرْتَجَاءٌ, اِنْجِلَاءٌ, اِعْطَاءٌ; C اِحْوِيَاءٌ, اِسْتِدْعَاءٌ, اِرْعَوَاءٌ; and in that of the third, when it has the form فِعَالٌ, as نِدَاءٌ from نَادَى. This change is caused by the preceding long *fêthâ*.

218. The *nomina verbi* of the second form of *verba tert. rad.* و et *ى* always take the form تَفْعِلَةٌ (§ 202, rem.), as تَعْرِيةٌ, تَسْلِيَةٌ. In those of the fifth and sixth forms, the influence of the third radical D (always *ى*, § 169) converts the *ḍamma* of the penult syllable into *kèsra*, and the syllables مِى are contracted into مِ (according to § 167, *b*, β). Hence تَجَلَّى for تَجَلَّى (تَجَلَّى), تَوَالٍ for تَوَالٍ (تَوَالٍ).

(β) *The Nomina Vicis or Nouns that express the Doing of an Action once.*

219. That an act has taken place *once* (مَرَّةً), the Arabs indicate by adding the feminine termination مَـ to the verbal noun. For this

purpose the form **فَعْلٌ** is always selected in the first form of the A trilateral verb, **تَفْعِيلٌ** in the second, and **فَعْلَالٌ** in the first form of the quadrilaterals. E.g. **نَصْرَةٌ**, **قَعْدَةٌ**, **ضَرْبَةٌ**, **شَرْبَةٌ**, **فَرْحَةٌ**, **فَرَةٌ**, **تَقْلِيْبَةٌ**, **اِسْتِنْشَاقَةٌ**, **اِتِّفَاقَةٌ**, **اِنْكِشَافَةٌ**, **تَغَافُلَةٌ**, **تَقَلُّبَةٌ**, **اِكْرَامَةٌ**, **اِحْزَانَةٌ**, **تَرْوِيْحَةٌ**, **دَحْرَجَةٌ**, **اِقْشَعْرَارَةٌ**, **تَدْحِرْجَةٌ**, **دِحْرَاجَةٌ**, the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, veaving, honouring, rolling over, neglecting, being uncovered, turning round, inhaling or B snuffing, rolling, being rolled, shuddering, once. These nouns are called **أَسْمَاءُ الْمَرَّةِ**, *nomina vicis*, or nouns that express the doing of an action once.

REM. a. Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as **عَدُوَّةٌ**, **قَوْمَةٌ**, **عَدُوٌّ**, **لَقِيَ**, **رَمَى**, **أَتَى**, **عَدَا**, **قَامَ**, **وَعَدَ** from **لَقِيَةٌ**, **رَمِيَّةٌ**, **أَتِيَّةٌ**.

REM. b. If the verbal noun happens to end in **ة**, the feminine C termination **ة** cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective **وَاحِدَةٌ** one, as **وَاحِدَةٌ رَحِمَهُ رَحِمَةً** and **وَاحِدَةٌ دَحْرَجَتْهُ** *one, as he had pity or compassion upon him once*; and so with **عَمِيْمَةٌ**, **تَسْلِيَةٌ**, **مُقَاتَلَةٌ**, **إِقَامَةٌ**, **اِسْتِعَانَةٌ**, **دَحْرَجَةٌ**.

REM. c. From these nouns a dual and a plural may be formed to express the doing of the act twice or oftener; as du. **نَصَرْتَانِ**, pl. **نَصَرَاتٌ**.

REM. d. Other verbal nouns are but rarely used in this way; D as **رُؤْيَةٌ**, **حِجَّةٌ**, **لِقَاءَةٌ**, **اِتِّبَانَةٌ**, the act of going on a pilgrimage, seeing, meeting, coming, once.

(γ) *The Nomina Speciei or Nouns of Kind*.

220. The **إِسْمُ التَّوَع** or *noun of kind*, has always the form **فُعْلَةٌ**, and indicates the manner of doing what is expressed by the verb; as **نَيْمَةٌ**, **مَيْمَةٌ**, **قَتْلَةٌ**, **طَعْمَةٌ**, **فُعْدَةٌ**, **رُكْبَةٌ**, **جَلْسَةٌ**, *manner, mode, or*

- A way of sitting, riding, sitting, eating, killing, dying, sleeping. E.g. *هُوَ حَسَنُ الْكِتَابَةِ* he is good as to his manner of writing, he writes a good hand, *قُتِلَ قِتْلَةً سَوْءَ* he was killed in a miserable way, *بُئْسَتْ الْمَيِّتَةُ* 't is a wretched death!

- REM. a. The nom. speciei may, like the nom. verbi and nom. vicis, be used in a passive sense, as *صُرْعَةً*, way of being thrown (from horseback), e.g. *سَوْءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصَّرْعَةِ* to sit fast badly is better than to be thrown easily. Sometimes too it takes the meaning of one of the derived forms of the verb; as *عَذْرَةً* manner of excusing oneself, from *اعْتَذَرَ* to excuse oneself; *خِمْرَةً* mode of veiling oneself, from *اِخْتَمَرَتْ* she put on the *خِمَارُ* or *yashmak*; *عِمَّةً* way of putting on a turban, from *تَعَمَّمَ* or *اعْتَمَرَ* to put on a turban (*عِمَامَةً*).
- B

- REM. b. If the nom. verbi has the form *فَعْلَةً*, we must have recourse to a circumlocation to express the idea of the nom. speciei; as *حَمَيْتُهُ حِمِيَةَ الْمَرِيضِ* I made him observe a regimen like a sick man, *نَشَدْتُهُ نَشْدَةَ النَّفِيسِ* I searched for it as for something precious; or else *نَشَدْتُهُ نَوْعًا مِنَ النِّشْدَةِ*, *حَمَيْتُهُ نَوْعًا مِنَ الْحِمِيَةِ*. So too with the derived forms of the verb, *أَكْرَمْتُهُ إِكْرَامَ الصَّدِيقِ* I honoured him as a friend is honoured, or *أَكْرَمْتُهُ نَوْعًا مِنَ الْإِكْرَامِ*.
- C

- D (δ) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called *أَسْمَاءُ الظَّرْفِ* (*nomina vasis*), or *أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ* (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable *م* for the prefixes, and giving the second radical *fetha*, if the Imperfect has *fetha* or *damma*, but *kèsra*, if the Imperfect has *kèsra*. E.g. *مَشْرَبٌ* a place for drinking, a reservoir or water-trough, from *شَرِبَ* to drink, imperf. *يَشْرَبُ*; *مَنْهَلٌ* the time or place for watering

(camels), from *نَهَلَ* to drink, imperf. *يَنْهَلُ*; *مَصْرَعٌ* the time when, or A place where, one is thrown down or slain, from *صَرَعَ* to throw down, imperf. *يَصْرَعُ*; *مَكْتَبٌ* a place where writing is taught, a school, from *كَتَبَ* to write, imperf. *يَكْتُبُ*; *مَخْرَجٌ* and *مَدْخَلٌ*, a place of egress and ingress, from *خَرَجَ* to go out, imperf. *يَخْرُجُ*, and *دَخَلَ* to go in, imperf. *يَدْخُلُ*; *مَجْلِسٌ* the place where, or time when, several persons sit, room, assembly, party, from *جَلَسَ* to sit, imperf. *يَجْلِسُ*; *مَقْصِدٌ* the place aimed at or made for, from *قَصَدَ* to aim at, make for, imperf. *يَقْصِدُ*. B

REM. a. These nouns are called *أَسْمَاءُ الظَّرْفِ*, because time and place are, as it were, the vessels in which the act or state is contained.

REM. b. Twelve of these nouns, though derived from verbs in which the characteristic vowel of the Imperfect is *çamma*, take, notwithstanding, *kèsra*; viz.

1. *مَجْزِرٌ* the place where animals are slaughtered, slaughterhouse or C
shambles.
2. *مَرْقُوقٌ* whereon one rests, the elbow.
3. *مَسْجِدٌ* of prostration in prayer, a mosque.
4. *مَسْقِطٌ* where anything falls.
5. *مَسْكِنٌ* where one dwells, habitation.
6. *مَشْرِقٌ* where the sun rises, the east. D
7. *مَطْلِعٌ* of ascent or rising.
8. *مَغْرِبٌ* where the sun sets, the west.
9. *مَفْرِقٌ* of division, in particular, where the hair divides
in different directions, the crown of the head.
10. *مَنْبِتٌ* where a plant grows.

- A 11. *مَنْخَرٌ* the place where the breath passes through the nose, the nostril.
 12. *مَنْسِكٌ* where a sacrifice is offered during a religious festival.

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fêtha*, and the same license is extended by some grammarians to all the rest. Instead of *مَنْخَرٌ* some say *مَنْخَرٌ*, *مَنْخَرٌ*, and even *مَنْخُورٌ*.

The verb *جَمَعَ*, to collect, which has *fêtha* in the imperf., also makes

- B *مَجْمَعٌ* or *مَجْمِعٌ*, a place of collecting, meeting or assembling. The vowel of the first syllable is variable in *مُخَدَعٌ*, also *مُخَدَعٌ* and *مُخَدَعٌ*, a place of hiding or concealment, a small room or closet. See § 228, rem. a; and compare the variations in *مُجَسَّدٌ* a garment worn (by a woman) next the skin; *مُصْحَفٌ* a book, a copy of the *Kor'ân*; and *مُطَرَّفٌ* a robe with ornamental borders.

- C REM. c. The *kêsa* of the second syllable distinguishes in many cases the nomina temp. et loci from the *مُصَدَّرٌ مِيمِيٌّ*, which, as a general rule, takes *fêtha* in the second syllable. Thus *مُجَلِّسٌ*, *مَحْمِلٌ*, *مَحْبِسٌ*, *مَضْرَبٌ*, *مَقَرٌ*, are nomina verbi or infinitives; whilst *مُجَلِّسٌ*, *مَحْمِلٌ*, *مَحْبِسٌ*, *مَضْرَبٌ*, *مَقَرٌ*, are nomina temporis or loci.

REM. d. This class of nouns exists in the other Semitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into *–* and *–*; as *מִשְׁאָב*, *מִצָּב* (מִנְצָב),

- D (מְכַסֵּה) *מִזְבֵּחַ*, (מְכַסֵּה) *מִדְבָּר*, (מְכַסֵּה) *מִדְבָּר*, (מְכַסֵּה) *מִדְבָּר*.

222. Nouns of time and place, formed from verba primæ rad. *و* et *ي*, retain the first radical, even though it be rejected in the Imperfect of the verb (§§ 142, 144), and have invariably *kêsa* in the second syllable. E.g. *مَوْزِدٌ* watering-place, from *وَرَدَ* to go down (to draw water), imperf. *يُرِدُّ*; *مَوْعِدٌ* the time or place of a promise or appointment, fixed time or place, from *وَعَدَ* to promise, imperf. *يَعِدُّ*;

مَوْضِعٌ *the place where anything is put, a place*, from وَضَعَ to put down, A
to place, imperf. يَضَعُ; مَوْجِلٌ *a place that is dreaded*, from وَجَلَ to be
afraid, imperf. يَوْجَلُ; مَوْحِلٌ *a slough or quagmire*, from وَحَلَ to
stick in the mud, imperf. يَوْحَلُ; مَيْسِرٌ *a game at hazard*, from يَسَرَ
to play at hazard, imperf. يَيْسِرُ.

REM. Here the مُصَدَّرٌ مَيْمِيٌّ should, strictly speaking, have the
same form as the *nomina loci et temp.*, but the grammarians give B
some examples with fèthā in the second syllable, as مَوْضِعٌ, مَوْحِلٌ.

223. Those formed from *verba mediæ rad.* و et ي undergo
changes analogous to those suffered by the Imperfect of the verb
(§ 150); that is to say, after the second radical has taken fèthā or
kèsra, according to § 221, this vowel is thrown back upon the vowelless
first radical, and the و or ي is changed into the homogeneous letter
of prolongation (ا or ي). E.g. مَقَامٌ (مَقُومٌ) *place of standing, place*,
from قَامَ to stand, imperf. يَقُومُ (يَقُومُ); مَغَاصٌ (مَغُوصٌ) *diving-place*, C
from غَاصَ to dive, imperf. يَغُوصُ (يَغُوصُ); مَخَافٌ (مَخُوفٌ) and
مَهَابٌ (مَهِيْبٌ), *a place that is dreaded*, from خَافَ to fear, imperf.
يَخَافُ (يَخُوفُ), and هَابٌ to fear, imperf. يَهَابُ (يَهِيْبٌ); مَقِيلٌ (مَقِيْلٌ)
place of resting at mid-day, from قَالٌ to sleep at mid-day, imperf. يَقِيلُ
(يَقِيْلٌ).

REM. The مُصَدَّرٌ مَيْمِيٌّ has in this case regularly the form with
ā in the second syllable, as مَابٌ, مَالٌ, مَعَادٌ, *return* (from آَبَ for D
أَوَبَ, etc.), مَشَاعٌ *being divulged or published* (from شَاعَ for شَيَعَ);
but many *verba med.* ي take in preference the form with ī, as
مَيْبِتٌ or مَبَاتٌ, مَيْبِعٌ or مَبَاعٌ, مَحِيضٌ or مَحَاضٌ, مَسِيْلٌ or مَسَالٌ,
مَعِيْشٌ or مَعَاشٌ, مَكِيْلٌ or مَكَالٌ, مَقِيْلٌ or مَقَالٌ, مَمِيْلٌ or مَمَالٌ.
See § 208.

224. Those formed from *verba tertie rad.* و et ي violate the rule
laid down in § 221, for they always take fèthā in the second syllable,

- A whatever be the vowel of the Imperfect. In regard to their contraction, they follow the analogy of the verbal nouns **فَعْلٌ** from the same verbs (§ 213). E.g. **مَنْجَى** (مَنْجُو، مَنْجَى) *place of refuge*, from **نَجَا** to *escape*, imperf. يَنْجُو; **مَرْعَى** (مَرْعَى، مَرْعَى) *pasture-ground*, from **رَعَى** to *pasture or graze*, imperf. يَرَعَى; **مَثْوَى** (مَثْوَى، مَثْوَى) *the place where one stops*, from **ثَوَى** to *stop*, imperf. يَثْوَى; **مَأْوَى** (مَأْوَى، مَأْوَى) *do.*, from **أَوَى** to *go or resort to a place*, imperf. يَأْوَى; **مَطْوَى** (مَطْوَى، مَطْوَى) *a fold*, from **طَوَى** to *fold*, imperf. يَطْوَى; **مَثْنَى** (مَثْنَى، مَثْنَى) *a bend*, from **ثَنَى** to *bend*, imperf. يَثْنَى.

REM. The **مَصْدَرٌ مِيمِيٌّ** has the same form, as **مَجْرَى** from **جَرَى**, imperf. يَجْرَى; **مَسْرَى** from **سَرَى**, imperf. يَسْرَى.

225. Nouns of time and place not unfrequently take the feminine form **ة**; as **مَشْغَلَةٌ** *time or place of occupation, business*; **مَشْرَعَةٌ** *the place where cattle, etc., are watered*; **مَضْرِبَةٌ** *the part of a sword with which the blow is struck, the edge*; **مَنْزِلَةٌ** *a halting-place, a station*; **مَغَارَةٌ** (مَغَوْرَةٌ) *a cave*; **مَرْعَاءٌ** (مَرْعِيَّةٌ) *pasture-ground*. If derived from a strong verb, the second rad. frequently has in this case *damma* instead of *fatha*; as **مَقْبَرَةٌ** *cemetery*, **مَشْرَبَةٌ** *place for drinking, banqueting-room*, **مَشْرُوعَةٌ** *watering-place*. Some nouns have even three D forms; as **مَشْرِيقَةٌ** *a place where one suns oneself or sits in the sunshine*, **مَهْلِكَةٌ** *a place where people perish, a desert*. Peculiar is **مَظَنَّةٌ** *the place where a thing is supposed to be*, from **ظَنَّ** to *think, suppose*, imperf. يَظُنُّ.

REM. The **مَصْدَرٌ مِيمِيٌّ** is liable to the same variations, though **مَفْعَلَةٌ** is the normal form, as **مُسْغَبَةٌ** *hunger*. For example: **مُحَمَّدَةٌ**,

مَرْثِيَّةٌ, مَغْفِرَةٌ, مَعْتَبَةٌ, مَظْلَمَةٌ; مَذْمَةٌ, مَحْمُودَةٌ, مَذْمَةٌ, in preference to مَذْمَةٌ, or مَقْدَرَةٌ, مَأْرَبَةٌ, مَعْدَرَةٌ; مَحْبِيَّةٌ; (مَرْثِيَّةٌ) مَرْثَاةٌ.

226. Some nouns of time and place, derived from *verba primæ rad.* و et ي, take the form مِفْعَالٌ (see § 228). E.g. مِيلَادٌ *time of birth*, from وَلَدَ *to bear*; مِيعَادٌ *appointed time [or place] for the fulfilment of a promise*, from وَعَدَ *to promise*; مِيقَاتٌ *appointed time [or place for the performance of some action]*, from وَقَّتَ *to fix a time*. B

REM. From the strong verb this form is very rare, as مِشْرَاقٌ or مَشْرِيقٌ = مَشْرِقَةٌ; but in Æthiopic it is the usual form from all verbs, as *mēsraḳ* = مَشْرِيقٌ, *mē'rāb* = مَغْرِبٌ, *mēr'āy* = مَرَعَى.

227. The nouns of time and place from the derived forms of the trilateral verb, or from the quadrilateral, are identical in form with the *nomina patientis* or passive participles. E.g. مُصَلًّى *a place of prayer* (صَلَّى *to pray*); مُمَسًّى, مُصْبِحٌ, the *time of entering upon the morning or evening* (أَمَسَ, أَصْبَحَ, *to enter upon the time of morning or evening*); مُدْخَلٌ, مُخْرَجٌ *the place through which, or the time when, one is made to enter* (أَدْخَلَ *to make one enter*) or *go out* (أَخْرَجَ *to make go out*); مُنْصَرَفٌ *place or time of returning* (انْصَرَفَ *to return*); مُجْتَمَعٌ *a place where things are collected* (اجْتَمَعَ *to be collected*); مُلتَقًى *place D or time of meeting* (التَقَى *to meet*); مُسْتَهْلٌ *the first day of the month* (اسْتَهَلَ *the new moon appeared*); مُدْخَرَجٌ *a place where one rolls anything* (دَحَرَجَ *to roll*); مُحَرْنَجَمٌ *a place where (camels) are crowded together* (احْرَنْجَمَ *to be gathered together in a crowd*).

REM. The same form is also used as a مَصْدَرٌ مِيبِيٌّ from the derived forms of the trilateral verb and from the quadrilateral; e.g. مُنْدًى, تَجْرِبَةٌ, تَجْرِبٌ = مُجَرَّبٌ *the being tried or tested*.

- A *letting* (camels) *graze in the interval of their being watered* = تَنْدِيَةٌ; *the rending in pieces* = تَمْزِيقٌ; *the guarding carefully* = مُوَقِّي; *fighting* = مُقَاتِلٌ or مُقَاتَلَةٌ; *the making a raid or foray* = إِغَارَةٌ; *affliction* = مُصَابٌ; *turning or tossing to and fro* = تَقْلُبٌ, اِنْقِلَابٌ; *the pressing heavily on, wronging* = تَحَامُلٌ; *to make a clashing or ringing sound* = مُصَلِّصٌ; *to God is (our) complaint of this event* (وقِيعَةٌ) and (on Him) is (our) reliance.

- B (ε) *The Nomina Instrumenti or Nouns that indicate the Instrument.*

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic *أَسْمَاءُ آلَاةٍ*, *nomina instrumenti*. They have the forms *مِفْعَالٌ*, *مِفْعَلٌ*, and *مِفْعَلَةٌ*, and are distinguished from the nouns of place and time

- C by the *kèsra* with which the prefixed *م* is pronounced. When derived from *verba med. rad.* *و* et *ي*, they remain uncontracted. E.g. *مِبْرَدٌ*, a file, from *بَرَدٌ*, to file; *مِبْضَعٌ*, a lancet, from *بَضَعَ*, to cut; *مِشْرَطٌ* and *مِشْرَاطٌ*, a lancet; *مِقْرَاضٌ*, a pair of scissors; *مِفْتَاحٌ* or *مِفْتَحٌ*, a key; *مِشْرَحٌ* and *مِشْرَحَةٌ*, a comb; *مِحْجَمَةٌ*, a cupping-glass; *مِكْسَحَةٌ* and *مِكْنَسَةٌ*, a broom; *مِقْصٌ* (for *مِقْصَصٌ*), a pair of scissors; *مِسْلَةٌ*, a packing-needle; *مِثْرَةٌ*, an iron instrument for marking a camel's foot (from *أَثَرٌ*); *مِثْرَةٌ*, a pad placed under a horse's saddle (from *وَكْرٌ*); *مِيسَمٌ*, a branding-iron (from *وَسَمٌ*); *مِيزَانٌ*, a balance or pair of scales (from *وَزَنٌ*); *مِرْوَحٌ* and *مِرْوَحَةٌ*, a fan; *مِقْوَدٌ*, a bridle or halter; *مِرْوَدٌ*, a small probe for applying kohl to the eyes; *مِخِيطٌ*, a needle; *مِصِيدٌ* and *مِصِيدَةٌ*, a net or snare; *مِرْقَاةٌ* (for *مِرْقِيَةٌ*), a staircase or ladder; *مِصْفَاةٌ*, a strainer; *مِثْوَاةٌ*, a branding-iron or cautery.

REM. a. A very few have the form *مُفْعَل* or *مُفْعَل*; as *مُنْخَل*, A
a sieve; *مُنْصَل*, a sword; *مُغْزَل* = *مُغْزَل*, a spindle; *مُسْعَط* = *مُسْعَط*,
an instrument for introducing medicine into the nose; *مُدَق* = *مُدَق*,
a pestle or mallet; *مُجَمَّر* = *مُجَمَّر*, a censer. The form *مُغْزَل* is
also used.

REM. b. The corresponding Hebrew nouns have *מ* and *פ*, as
well as *פ*, in the first syllable; e.g. *מוֹרֶק*, *מִלְקָחִים*, *מוֹלֵד*, *מִפְתָּח*, B
מוֹרֶה.

(ζ) *The Nomina Agentis et Patientis.*

229. The nouns which the Arab Grammarians call *أَسْمَاءُ الْفَاعِلِ*,
nomina agentis, and *أَسْمَاءُ الْمَفْعُولِ*, *nomina patientis*, are verbal C
adjectives, i.e. adjectives derived from verbs, and nearly correspond in
nature and signification to what we call *participles*.

REM. These verbal adjectives often become in Arabic, as in
other languages, substantives.

230. The verbal adjectives, derived from the first form of the
trilateral verb, have two principal forms, namely, the *nomen agentis*,
فَاعِلٌ, and the *nomen patientis*, *مَفْعُولٌ*. E.g. *كَاتِبٌ* writing, a scribe
or secretary, from *كَتَبَ* to write, *مَكْتُوبٌ* written, a letter, from *كُتِبَ*; D
خَادِمٌ serving, a servant, from *خَدِمَ* to serve, *مَخْدُومٌ* served, a master,
from *خُدِمَ*; *حَاكِمٌ* judging, a judge, from *حَكَمَ* to judge; *كَائِنٌ* being,
from *كَانَ* to be; *مَوْجُودٌ* found, existing, from *وُجِدَ*, to be found, to
exist; *مَجْنُونٌ* mad, a madman, from *جُنَّ*, to be possessed, to be mad.

REM. a. When formed from *فَعَّلَ* and the transitive *فَعِلَ* (as
رَهَبَ to fear, *رَكَبَ* to ride on, *عَلِمَ* to know, *مَسَّ* to touch), these
nomina agentis are not only real participles, indicating a temporary,

- A transitory or accidental action or state of being, but also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality; e.g. **كَاتِبٌ**, **خَادِمٌ**, **حَاكِمٌ** (see above), **عَالِمٌ** a scholar, **رَاهِبٌ** an ascetic. But if from the intransitive **فَعِلَ** and from **فَعَّلَ**, they have only the participial sense, the adjectival being expressed by one or other of the nominal forms enumerated in § 231. Thus **فَارِحٌ** or **جَادِلٌ** being glad, rejoicing, **جَائِدٌ** being cowardly, **جَائِدٌ** being liberal, **ضَائِقٌ** being narrow or confined, are participles; the adjectives which indicate the corresponding permanent qualities or characteristics are **فَرِحٌ** and **جَدِلٌ** or **جَدْلَانٌ**, **جَدْلَانٌ** gladsome, cheery, **جَبَانٌ** cowardly, **جَوَادٌ** bountiful, generous, and **ضَيِّقٌ** narrow. [Comp. however § 232, rem. b.]
- B

REM. b. The nomen agentis **فَاعِلٌ** is said to be used occasionally in place of the nomen verbi or actionis, as in the phrase **قُمَرٌ قَائِمًا**,

- C for **قُمَرٌ قِيَامًا**; but this is more frequently the case with the nomen patientis (compare § 227, rem.) **مَفْعُولٌ**. E.g. **جَهْدٌ** = **مَجْهُودٌ**, labour, effort, one's utmost; **حِلْفٌ** = **مَحْلُوفٌ**, swearing, an oath; **رَدٌ** = **مُرْدُودٌ**, giving or sending back, rejection; **عَقْلٌ** = **مَعْقُولٌ** understanding, intelligence; **شَعْرٌ** = **مَشْعُورٌ**, knowledge, perception; **وَعْدٌ** = **مَوْعُودٌ**, promising, a promise; **يُسْرٌ** = **مَيْسُورٌ** affluence, opposed to **عُسْرٌ** = **مَعْسُورٌ**, penury, distress; **رَفْعٌ** = **مَرْفُوعٌ**, to trot quickly (of a camel); **مَوْضِعٌ** = **مَوْضِعٌ** to trot easily (do.); **خَفِضٌ** = **مَخْفُوضٌ**, to go gently (do.); **مَجْلُودٌ** = **مَحْضُولٌ**, being in existence, being got or acquired; **جَلَادَةٌ** = **مَجْلُودَةٌ**, hardness, sturdiness, endurance. The fem. **مَفْعُولَةٌ** is likewise occasionally so used, as **مَحْلُوفَةٌ**, **مَشْعُورَةٌ**, **مَوْعُودَةٌ**, **مَصْدُوقَةٌ** = **مَكْذُوبَةٌ**, the telling of the truth, opposed to **كَذِبٌ**, lying; and also a cognate form **مَفْعُولَةٌ**, as **مَحْلُوقَةٌ**, **مَشْعُورَةٌ**.
- D

REM. c. Conversely, the nomen actionis is sometimes used instead of the nomen agentis and patientis, or as an adjective. E.g. **كَلِمَتُهُ مُشَافَهَةٌ**; **رَاكِضًا**, **أَتَيْتُهُ رَكْضًا**, I came to him riding hard, = **رَاكِضًا**,

I spoke to him face to face (lit. *lip to lip*), = لَقِيْتُهُ عِيَانًا ; مُشَافِهًا, A
I met him face to face (lit. *eye to eye*), = مُعَايِنًا ; صَبْرًا ; قَتَلْتُهُ, *I slew*
him in cold blood (lit. *bound, confined or held*, so that he could not
resist or escape), = مَصْبُورًا ; رَجُلٌ عَدْلٌ, اِمْرَأَةٌ عَدْلٌ, رِجَالٌ عَدْلٌ,
a just man, a just woman, just men, = عَادِلٌ ; عَادِلَةٌ, عُدُولٌ ; عُدُوٌّ, مَاءٌ غَوْرٌ,
water which sinks into the ground, = غَائِرٌ ; دِرْهَمٌ ضَرَبَ الْإِمِيرُ, a
dirham struck by the emīr, = مَضْرُوبُ الْإِمِيرِ ; هُمْ خَلْقُ اللَّهِ, they are B
the creatures (lit. the creation) of God, = مَخْلُوقُ اللَّهِ.

REM. d. فَاعِلٌ is the Aram. ܩܝܠܐ, ܩܝܠܐ, and Heb. קָיִל (with
ō for ā). The form مَفْعُولٌ does not occur in either of these
languages, the Heb. using instead of it ܩܝܠܐ = فَعُولٌ, and the
Aram. ܩܝܠܐ = فَعِيلٌ (see § 232, rem. c).

231. Besides these, there are other verbal adjectives derived
from the first form of the verb, and called صِفَاتٌ مُشَبَّهَةٌ بِأَسْمَاءِ الْفَاعِلِ C
وَالْمَفْعُولِ, *adjectives which are made like, or assimilated to, the par-*
ticiples, viz. in respect of their inflection. Of these the following
are the principal.

- | | |
|-----------|---------------|
| 1. فَعْلٌ | 9. فَعَالٌ |
| 2. فَعُلٌ | 10. فُعَالٌ |
| 3. فَعِلٌ | 11. فَعِيلٌ |
| 4. فَعُلٌ | 12. فُعُولٌ |
| 5. فَعْلٌ | 13. فُعْلَانٌ |
| 6. فُعُلٌ | 14. فُعْلَانٌ |
| 7. فَعُلٌ | 15. فُعْلَانٌ |
| 8. فَعُلٌ | 16. أَفْعُلٌ |

D

232. Most of these adjectives come from neuter verbs, and
express, partly, a quality inherent and permanent in a person or

- A thing,—which is their most usual signification (see § 38),—and, partly, a certain degree of intensity. Examples: 1. **صَعْبٌ** *difficult*, from **صَعَبَ**; **سَهْلٌ** *easy*, from **سَهَلَ**; **عَذْبٌ** *sweet*, from **عَذَبَ**; **ضَخْمٌ** *large*, from **ضَخِمَ**; **طَفُلٌ** *tender*, from **طَفُلَ**; **شَهْرٌ** *strong, hardy, acute, clever*, from **شَهَرَ**; **قَذِرٌ** *unclean*, from **قَذَرَ**; **شَاظٌ** *rough, rugged*, from **شَتَرَ**.
2. **قَدَرٌ** from **حَسَنٌ** *handsome*, from **حَسَنَ**; **بَطَلٌ** *brave*, from **بَطَلَ**; **قَدَرٌ** from **أَشْرٌ**, **بَطِرٌ**, **أَشِرٌ**, **جَدِلٌ**, **فَرِحَ**, **جَدِلَ**, *glad*, from **فَرَحَ**; 3 and 4. **فَرِحَ**, **جَدِلَ**, **قَدَرٌ**, **بَطِرٌ**, **أَشِرٌ**, *proud*, from **وَجَعَ** *in pain*, from **وَجَعَ**; **دَنَسٌ** *dirty*, from **حَبِطَ** *having a swollen stomach*, from **وَجَعَ**; **رَدٌ**; **شَجَى**, **جَوَى** *in grief*, from **شَجَى**, **جَوَى** (for **جَوَى**); **رَدَى** *perishing*, from **رَدَى**; **حَفٌ** *having his foot or hoof chafed*, from **حَفَى**; **وَجَى** *do.*, from **وَجَى**; **فَطِنٌ**, **فَطِنٌ**, *clever, intelligent*, from **فَطِنَ**; **يَقِظُ**, **يَقِظُ**, *awake*, from **يَقِظَ**; **فَطِنٌ**, **فَطِنٌ**, **حَزِنٌ**, **حَزِنٌ**, *sorry*, from **حَزِنَ**; **نَدَسٌ**, **نَدَسٌ**, *timid, cautious, wary*, from **حَذَرَ**; **عَجَلٌ**, **عَجَلٌ**, *quick, in haste*, from **عَجَلَ**; **طَهَرٌ** *clean, pure*, from **طَهَرَ**; **خَشِنٌ** *rough, harsh*, from **خَشِنَ**; **قَدَرٌ** *liberal*; **خَرَقٌ** *small, young*, from **طَفُلَ** *to be tender*; **جَلٌ** *large, coarse, fat*, from **جَلَّ**; **دَقٌ** *fine, thin*, from **دَقَّ**. 6 and 7. **مَرٌّ** *bitter*, from **مَرَّ**; **حَلْوٌ** *sweet*, from **حَلَوَ**; **صَلْبٌ** *hard*, from **صَلَبَ**; **غُمَرٌ**, **غُمَرٌ**, *inexperienced, untaught*, from **غُمِرَ**; **جُنُبٌ** *polluted*, from **جُنِبَ**; 8. **غُدْرٌ** *breaking, crushing, bruising*, from **حَطَرَ**; **لَبَدٌ** *treacherous*, from **غَدَرَ** *to forsake, abandon, betray*; **لَبَدٌ** *remaining in one place, abundant*, from **لَبَدَ**; **زَكَنٌ** *knowing*, from **زَكَنَ**; 9. **جَبَانٌ** *cowardly*, from **جَبُنَ**; **شَجَاعٌ** *brave*, from **شَجَعَ**; **كَبَامٌ** *blunt*, from **حَصَنَتَ**; **جَوَادٌ** *liberal*, from **جَادَ**; **كَبَامٌ**, **كَبَامٌ**, *large*, from **شَجَاعٌ** *brave*, from **شَجَعَ**; 10. **كَبَامٌ**, **كَبَامٌ**, *large*, from

- فُرَاتٌ A noble, from كَرَمٌ ; حَسَنٌ handsome, from حَسَنٌ ; ضَخْمٌ sweet (of water), from فَرَّتْ ; حَرَقٌ salt (of water), from حَرَقَ to burn ; بَخِيلٌ long, tall, from طَالَ ; قَدَارٌ a cook, from قَدَرَ to cook]. 11. كَثِيرٌ stingy, niggardly, from بَخَلَ ; كَثِيرٌ much, many, numerous, from كَثَرَ ; شَرِيفٌ noble, from شَرَفَ ; كَرِيمٌ noble, from كَرَمَ ; ضَعِيفٌ weak, from طَوِيلٌ heavy, from ثَقُلَ ; غَلِظٌ thick, coarse, from غَلِظَ ; طَوِيلٌ long, tall, from طَالَ ; رَحِيمٌ compassionate, merciful, from رَحِمَ B safe, from سَلِمَ ; سَقِيمٌ sick, from مَرَضَ ; خَفِيفٌ light, agile, from خَفَّ ; جَلِيلٌ great, glorious, from جَلَّ ; دَقِيقٌ small, slender, paltry, from دَقَّ. 12. أَكُولٌ gluttonous, from أَكَلَ ; كَذُوبٌ addicted to lying, from كَذَبَ ; صَدُوقٌ veracious, from صَدَقَ ; قَوُولٌ or قَوُولٌ talkative [or ready to speak], from قَالَ ; فَعُولٌ ready to do, from عَطُوفٌ pushing, thrusting or kicking violently, from دَفَعَ ; دَفْعٌ moved by affection or pity, from عَطَفَ ; جَسُورٌ daring, from جَسَرَ C جَهُولٌ ignorant, foolish, from جَهَلَ ; حَصُورٌ continent, impotent, from حَصَرَ. 13. سَكْرَانٌ drunk, from سَكَرَ ; غَضَبَانٌ angry, from غَضَبَ ; غَرَّانٌ, جَوْعَانٌ, طَمَّانٌ, عَطِشٌ, طَمَّانٌ, thirsty, from عَطِشَ ; غَرَّانٌ, جَوْعَانٌ, hungry, from غَرَّ ; شَبْعَانٌ satisfied with food, from شَبَعَ ; رَبَّانٌ satisfied with drink, from رَوَى ; خَزِيَانٌ ashamed, from خَزِيَ. 14. نَدَمَانٌ repentant, from نَدِمَ. 15. عُرْيَانٌ naked, from عَرَى. 16. أَبْلَجٌ D a clear space between the eyebrows, bright, open, cheerful in countenance, from أَبْلَجَ ; أَشْمٌ having a high, straight nose, from شَمَّ ; أَهْيَفٌ having a slender waist, from هَيْفَ ; أَذْقَنٌ having a long chin, from أَذَقَنَ (ذَقَنٌ) ; أَحْدَبٌ humpbacked, from حَدَبَ ; أَعُورٌ one-eyed, from عَوَرَ ; أَحُولٌ squinting, from حَوَلَ ; أَصَمٌ deaf, from صَمَّ ; أَحْمَقٌ foolish, stupid, from حَمَقَ ; حَمَقٌ ugly, foul, from شَنَعَ ; أَحْمَرٌ red, أَسْوَدٌ black, أَبْيَضٌ white, أَصْفَرٌ yellow.

A REM. a. As is shown by the above examples, the forms **فَعِلٌ** and **فَعِيلٌ** are principally derived from **فَعَلَ**; **فَعِلٌ** and **فَعُلٌ** come respectively from **فَعِلَ** intrans. and **فَعَلَ**, though the distinction is not always observed; **فَعْلَانٌ** is principally formed from **فَعَلَ** intrans.; **فَعَالٌ** and **فُعَالٌ** mainly from **فَعَلَ**; **أَفْعَلٌ** chiefly from **فَعِلَ** intrans., sometimes from **فَعَلَ**.

B REM. b. **فَاعِلٌ** is rarely used as a verbal adjective from **فَعِلَ** intrans. or **فَعَلَ** (see § 230, rem. a); e.g. **آمِنٌ** *safe, secure*, = **أَمِينٌ** or **أَمِنٌ**, from **أَمِنَ**; **سَالِمٌ**, *safe, sound*, = **سَلِيمٌ**, from **سَلِمَ**; **عَاقِرٌ** *barren*, from **عَقَرْتُ**; **حَامِضٌ** *sour, acid*, from **حَمَضَ** or **حَمِضَ**.

REM. c. **فَعِيلٌ**, when derived from *transitive* verbs, has usually a *passive* sense; as **قَتِيلٌ** *slain* = **مَقْتُولٌ**; **جَرِيحٌ** *wounded* = **مَجْرُوحٌ**; **ذَبِيحٌ** *slaughtered, a victim*, = **مَذْبُوحٌ**; **خَضِيبٌ** *died* = **مَخْضُوبٌ**; **كَحِيلٌ** *rubbed with kohl* = **مَكْحُولٌ**; **أَسِيرٌ** *bound, a prisoner*, = **مَأْسُورٌ**. The same is sometimes the case with **فُعُولٌ**, as **رَكُوبٌ** *ridden upon*, **حَلُوبٌ** *milked*.*

D REM. d. Adjectives of the forms **فَعِيلٌ** and **فُعُولٌ**, but more especially the latter, often indicate, as shown by some of the above examples, either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called **أَبْنِيَّةُ الْمَبَالِغَةِ**, *intensive forms*. The form **فَعِيلٌ** is dialectically pronounced **فَعِيلٌ**, especially if the second radical be a guttural, as **كَبِيرٌ**, **سَعِيدٌ**, **رَحِيمٌ**, **شَرِيدٌ**; **كَرِيمٌ**, **جَلِيلٌ**; and so also in substantives, as **رَغِيْفٌ**, **شَعِيرٌ**, **بَعِيرٌ**, **أَلْمِيسِيحٌ**.

* **رَسُولٌ** does not belong to this class; according to the native scholars, it is originally a *nomen actionis* like **قَبُولٌ**, meaning *message*. Hence, as in the case of Latin *nuntius*, it got the signification of *bearer of a message*. D. G.]

REM. e. Many of these forms exist in Hebrew and Aramaic. A
For example, in the former, *فَعَلَ*, as *חָדַשׁ* = *חָדַשׁ*; *فَعِل*, as *הָיָה* =
הָיָה, as *וָגַר* = *וָגַר*; *وָגַל*, as *וָגַל* (*ō* for *ā*); *فَعُول*, as
פָּעֵל, as *פָּעֵל*.

233. From verbal adjectives of the form *فَاعِل*, as well as from
some others, is derived an adjective *فَعَال*, which approaches very
nearly in meaning to *فَعُول* and *فَعِيل*, since it adds to the signification B
of its primitive the idea of intensiveness or of habit. Hence it is
called *اسْمُ التَّبَالُغَةِ*, the noun of intensiveness. E.g. *أَكَلَ* eating, *أَكَال*
a glutton, = *أَكُول*; *كَذَبَ* lying, *كَذَابَ* a (habitual) liar, = *كَذُوبٌ*;
دَفَعَ pushing, thrusting, repelling, *دَفَّاعٌ* pushing, etc., violently, = *دَفُوعٌ*;
سَأَلَ asking, *سَتَّالٌ* importunate, a beggar, = *سَوُولٌ*; *شَارِبٌ* drinking,
شَرَّابٌ drinking much, addicted to wine, = *شَرُوبٌ*; *عَالِمٌ* knowing, learned, C
عَلَّامٌ very learned; *بَكَى* weeping, *بَكَاءٌ* weeping much; *هَيَّأَ* fearing,
هَيَّابٌ timid.

REM. a. The nouns which indicate professions and trades have
usually this form; as *عَطَّارٌ* a druggist, *طَبَّاعٌ* a cook, *خَبَّازٌ* a baker,
خَيَّاطٌ a tailor, *نَجَّارٌ* a carpenter, *سَقَّاءٌ* a water-carrier, *جَنَّانٌ* a
gardener, *رِءَّاسٌ* a seller of sheep's heads, *صَرَّافٌ* a money-changer or
banker, *بَنَّا* a builder or architect, *حَمَّالٌ* a porter. Compare in
Hebrew and Aram. *חַפְּזָא*, *חַפְּזָא*, *חַפְּזָא*, etc. D

REM. b. Other intensive adjectives, less common than *فَعَال*, are
1. *فَعَال*, 2. *فَعِيل*, 3. *فَعُول* or *فَعُول*, 4. *فَعَل*, and 5. *فَاعُول*; as
1. *وَضَّاءٌ*, *وَضَّاءٌ*, very handsome, *كُرَّامٌ* very noble, *كُبَّارٌ* very large,
قُرَّاءٌ one who devotes himself to reading (the sacred writings), *دَفَّاعٌ*
a strong propeller or repeller, a great rush (of water or of people);
2. *شَرِيبٌ*, *شَرِيبٌ*, addicted to wine, drunken, *ضَلِيلٌ* going astray,

- A wandering; عَرِيضٌ fond of opposition, فَيْخِيرٌ boastful, صَدِيقٌ exceedingly veracious, خَرِيْقٌ very liberal, صَرِيْعٌ one who throws down often or violently, a wrestler; دَرِيٌّ glistening intensely (also دُرِيٌّ, the only instance of the form فُعِيلٌ, except مُرِيْقٌ); 3. قَرُوْقٌ timid, قِيَوْمٌ everlasting, سَتُوْقٌ or سَتُوْقٌ bad (of money), سَبُوْحٌ or سَبُوْحٌ all-pure, all-glorious, قُدُوْسٌ or قُدُوْسٌ most holy; 4. حَوَلٌ, قَلَبٌ, shifting, turning, knowing, cunning, خَلَبٌ deceitful; 5. فَارُوْقٌ timid, جَاسُوْسٌ a spy.—On the other hand, مِفْعَالٌ, مِفْعَالٌ, and مِفْعِيلٌ, are, strictly speaking, substantives (nomina instrumenti, § 228), but used metaphorically as adjectives to mean “doing something like a machine, mechanically, and therefore invariably (habitually).” E.g. مِذْفَعٌ thrusting or pushing much, مِزْحَمٌ pushing or pressing much, مِضْدَمٌ a brave warrior, مِخْرَبٌ do., مِطْعَنٌ thrusting with the spear, مِهْذَرٌ, مِهْذَارٌ, talking nonsense, مِطْعَمٌ, مِطْعَامٌ, eating much or giving much to eat, hospitable, مِقْوَلٌ, مِقْوَالٌ, talkative, eloquent, مِفْرَاحٌ cheerful, مِذْعَانٌ docile, tractable, مِخْرَاقٌ very liberal, مِقْدَامٌ advancing boldly, daring, مِثْكَالٌ slothful, مِذْكَارٌ bearing male children, مِثْنَاكٌ bearing female children, مِغْطَاٌ very liberal, مِثْثَارٌ, مِثْثِيْرٌ, very talkative, مِغْطَارٌ, مِغْطِيْرٌ, using perfumes, مِسْكِيْنٌ mean, poor (مِسْكِيْنٌ, مِسْكِيْنٌ).—
- Similar, too, is the use of such forms as تَفْعَالٌ or تَفْعَالٌ, and تَفْعَالٌ, which are abstract substantives (nomina actionis, § 202) used concretely; e.g. تَلْعَابٌ, تَلْعَابٌ, تَلْعَابٌ, given to play or sport; تَلْقَامٌ, تَلْقَامٌ, swallowing big morsels, greedy; تَلْقَابٌ covered by the stallion (of a she-camel), تَلْقَاعٌ talking much and foolishly, تَكْذَابٌ mendacious, تَلْمِظٌ fickle, تَقْوَلَةٌ loquacious, تَعْلِمَةٌ very learned.

* [To this class belongs also مُنْتِنٌ, مُنْتِنٌ, مُنْتِنٌ stinking. D. G.]

REM. c. Nearly all these adjectives and quasi-adjectives admit A of being strengthened in their meaning by the addition of the termination **ـَة**, which is here used, as the grammarians say, **لِلْمَبَالِغَةِ**, to signify intensiveness, or **لِتَأْكِيدِ الْمَبَالِغَةِ**, to strengthen the idea of intensiveness. For example, from **فَاعِلٌ** comes **فَاعِلَةٌ**, as **رَافٍ** one who hands down poems or historical facts by oral tradition, **رَافِيَةٌ** crafty, **دَاهٍ** crafty, **دَاهِيَةٌ** calling or summoning, an emissary or missionary, **دَاعِيَةٌ** clever, crafty; **بَاقِعٌ** treacherous, faithless; B **بَاقِرَةٌ** a deep investigator (compare in Heb. **קִהֵל** from **קִהַל**); from **فَعَلَ**, as **فَعْلَةٌ**, **حُطْمَةٌ** breaking in pieces, crushing to bits, **طَلَعَةٌ** always on the watch, **ضَرَعَةٌ** throwing down or prostrating often, **سُؤْلَةٌ** asking often, begging, **ضَحْكَةٌ** prone to laughter, **قَوْلَةٌ** loquacious, **نَوْمَةٌ** given to sleep, **نُومَةٌ** abusive, **عَيْبَةٌ** finding fault; from **فَعِيلٌ**, **فَعِيلَةٌ**, as **كَرِيمَةٌ**, **عَقِيلَةٌ**, noble, excellent; from **فَعُولٌ**, as **فَعُولَةٌ**, **كُذُوبَةٌ** lying, **مُنُونَةٌ** taunting (one) with favours (conferred on him), **فَرُوقَةٌ** timid; from **فَعَالٌ** C **فَعَالَةٌ**, as **رَحَالَةٌ** a great traveller, **فَهَامَةٌ** very quick of comprehension, **وَقَاعَةٌ** ill-natured, slanderous, **قَوَالَةٌ** very talkative, **جَمَاعَةٌ** a great collector, **صَنَاجَةٌ** an excellent player on the cymbals or harp (**صَنْجٌ**); from **فَعَالٌ**, as **فَعَالَةٌ**, **كَرَامَةٌ** very generous or noble, **لَقَاعَةٌ** talking much and rashly or foolishly; from **فَعِيلٌ**, **فَعِيلَةٌ**, as **خَلِيفَةٌ** very contrarious; from **فَعُولٌ**, as **فَعُولَةٌ**, **فَارُوقَةٌ** D very timid; from **فَاعُولٌ**, as **فَاعُولَةٌ**, **حَاذِرَةٌ** very wary or cautious, very timid; from **مِفْعَالٌ**, as **مِفْعَالَةٌ**, **مِلْحَادَةٌ** very unjust, **مِقْدَامَةٌ** very bold in attacking, **مِهْدَارَةٌ** talking much and sillily; from **تَفْعَالٌ**, **تَفْعَالَةٌ**, as **تَلْعَابَةٌ** addicted to play or sport, **تَقَوَالَةٌ** loquacious, **تَعْلَامَةٌ** very learned, **تَعْجَابَةٌ** causing great wonder or marvel, **تَلْغَامَةٌ** swallowing big morsels, greedy (the cognate form **تَفْعِيلَةٌ** also occurs, as

REM. b. Of this form there remain only a very few traces in A Hebrew, none in Aramaic. Such are: **אֲדֹב** *lying, false* (of a stream that dries up in summer), from **דָּוַב** = **קָדַב**; **אֲדֹר** *fierce, cruel*, perhaps connected with **קָסַר** *breaking in pieces*; **אֲיָתָן** (for **אֲיָתָן**) *lasting, perennial*, = **וָאֵתָן**; and even these have lost their original signification, and are used as simple adjectives.

235. No **إِسْرُ التَّغْضِيلِ** can, according to strict rule, be formed B from the verbal adjectives of the passive voice and the derived forms of the verb, nor from verbal adjectives that denote colours or deformities, because they are themselves of the form **أَفْعُلُ** (compare § 184, rem. b). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we ought to prefix to the corresponding abstract or verbal nouns the comparatives **أَشَدُّ** *stronger*, **أَحْسَنُ** *more beautiful*, **أَجْوَدُ** *more excellent*, **أَقْبَحُ** *uglier*, **خَيْرُ** *better*, **شَرُّ** *worse*, and the like. E.g. **أَشَدُّ حُمْرَةً** (*stronger as to redness*) *redder*; C **أَحْسَنُ تَعْلِيمًا وَتَأْدِيبًا** (*more excellent as to teaching and training*) *a better teacher and trainer*; **أَجْوَدُ مِنْهُ جَوَابًا** (*more excellent than he as to answering*) *more ready than he in answering, or giving a better answer than he*; **أَسْرَعُ انْطِلَاقًا** (*more quick as to departing*) *departing more quickly*; **أَقْبَحُ عَوْرًا** *more deformed by blindness of one eye*. This form of expression is sometimes employed where a simple comparative might have been used; as **ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ** *then, after that, your hearts became hard*, D **أَشَدُّ قَسْوَةً** *like stones, or even harder* (lit. *stronger as to hardness*), where **أَشَدُّ قَسْوَةً** = **أَقْسَى** (el-Kor'an ii. 69).—As a matter of fact, however, the strict rules laid down by the grammarians are constantly violated by usage. (a) Examples of **أَفْعُلُ** formed from the derived forms of the verb, especially from IV.: **أَطْهَرُ** *more cleansing or purifying* (**أَكْثَرُ تَطْهِيرًا**), from **طَهَّرَ** *to cleanse or purify*, II. of **طَهَّرَ** *to be clean or pure*; **أَصْفَى لَ**

- A *making clearer or purer*, from *صَفَّى* to *clarify* or *clear*, II. of *صَفَا* to *be clear*; *أَسْلَمَ* preserving better, from *سَلِمَ*, II. of *سَلِمَ* to *be safe*; *أَثْوَمَ* confirming or establishing better, from *أَقَامَ*, IV. of *قَامَ* to *stand upright*; *أَثْبَتَ* making more firm or sure, from *أَثْبَتَ*, IV. of *ثَبَّتَ* to *be firm*; *أَخَوْفَنِي عَلَى* causing me greater alarm about, from *خَوْفَ* or *أَخَافَ*, II. or IV. of *خَافَ* to *fear*; *أَعَوَّنَ عَلَى* giving more help towards, from *أَعَانَ* to *help*, IV. of *عَانَ*; *أَذْهَبَ* making depart more quickly,
- B from *أَذْهَبَ*, IV. of *ذَهَبَ* to *go away*; *أَرْخَاهُمَا* that of the two which relaxes, or loosens, more, from *أَرْخَى*, IV. of *رَخِيَ* or *رَخَوُ* to *be flaccid* or *flabby*; *أَبْقَى عَلَى* causing to last longer, *أَبْقَى* more merciful to, from *أَبْقَى*, IV. of *بَقِيَ* to *remain, last*; *أَهْيَبَ* inspiring more fear or respect, from *أَهَابَ*, IV. of *هَابَ* to *fear*; *أَنْصَفَ مِنْ* more just than, from *أَنْصَفَ* to *be just*, IV. of *نَصَفَ* to *take the half, reach the middle*; *أَطَوَّلَ* causing to last longer, from *أَطَالَ*, IV. of *طَالَ* to *be long*;
- C *أَحْيَى* preserving alive better, from *أَحْيَمَ*, IV. of *حَيِيَ* to *live*; *أَظْلَمَ* giving more shade than, from *أَظَلَّ* to *give shade*, IV. of *ظَلَّ*; *أَجَوَّدَ* causing to be better, from *أَجَادَ*, IV. of *جَادَ* to *be good, excellent*; *أَعْطَى* giving more freely, from *أَعْطَى* to *give*, IV. of *عَطَا*; *أَوْثَى* bestowing more liberally, from *أَوْثَى* to *bestow*, IV. of *وَلَّى*; *أَكْرَمَ*
- D showing greater honour to, from *أَكْرَمَ*, IV. of *كَرَّمَ* to *be noble*; *أَقْفَرُ مِنْ* more desert than, from *أَقْفَرَ* to *be desert*, IV. of *قَفَرَ*; *أَفْلسُ مِنْ* poorer than, from *أَفْلَسَ* to *be poor*, IV. of *فَلَسَ*; *أَحْوَلُ مِنْ* more crafty than, from *أَحْتَالَ*, to *be crafty*, VIII. of *حَالَ*; *أَقْوَدُ مِنْ* more easily led, or more docile, than, from *أَنْقَادَ*, VII. of *قَادَ* to *lead*. (β) Examples of *أَفْعُلُ* formed from the passive voice: *أَخْشَى*, *أَخَوْفَ*, *أَهْيَبَ*, more feared

or formidable; أَحْمَدُ more praiseworthy or commendable; أَعْرَفُ better known; أَلْوَمُ more deserving of blame; أَسْرُ more glad of or pleased by; أَعَذَرُ more to be excused; أَوْجَدُ more readily found; أَشْغَلُ more occupied; أَزْهَى prouder (زَهَى to be proud); أَمْقَتْ more hated or hateful; أَغْنَى more occupied with (عُنِيَ or VIII. . اِعْتَنَى); أَخْصَرُ shorter (from اُخْتَصِرَ, pass. of VIII.). (γ) Examples of أَفْعَلُ from words denoting colours or defects: أَبْيَضُ مِنْ whiter than; أَسْوَدُ مِنْ blacker than; أَحَمَقُ مِنْ more stupid than.

236. The verbal adjectives formed from the active and passive voices of the derived forms of the trilateral verb, and from the quadrilateral verb, are the following.

Trilateral Verb.

	Act.	Pass.		Act.	Pass.	
II.	مُفَعِّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِّلٌ	مُنْفَعَّلٌ	C
III.	مُفَاعِلٌ	مُفَاعَلٌ	VIII.	مُفْتَعِّلٌ	مُفْتَعَّلٌ	
IV.	مُفْعِلٌ	مُفْعَلٌ	IX.	مُفْعِّلٌ	....
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	X.	مُسْتَفَعِّلٌ	مُسْتَفَعَّلٌ	
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفْعَالٌ	....

Quadrilateral Verb.

	Act.	Pass.		Act.	Pass.	
I.	مُفْعِلٌ	مُفْعَلٌ	III.	مُفْعَنْلٌ	مُفْعَنْلٌ	D
II.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	IV.	مُفْعِلٌ	مُفْعَلٌ	

REM. α. The characteristic vowel of the second and third radicals is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active participles of the fifth and sixth forms of the trilateral verb and the second form of the

- A quadriliteral, in which the second and third radicals have — instead of — .

REM. *b*. The preformative — takes in Arabic the vowel — , in Heb. and Aram. — (e.g. מִקְטִיל , מִקְטִיל = מִקְטִיל , מִקְטִיל = "מִקְטִיל"), but the Æthiopic seems to have retained the original vowel in its prefix — : *ma*, as — : (*ma'ammēz*) *oppressor*

- B (—); — : (*makwānnēn*) *judge* (—); — : (*manāfēk*) *sceptic, heretic* (—); — : (*mār'ed*) *causing to tremble, dreadful* (—); — : (*māfrī*) *fruitful* (—); — : (*mastāmḥēr*) *imploring mercy* (—); — : (*matārgwēn*) *an interpreter* (—).

237. In the formation of verbal adjectives from verba mediæ C rad. geminæ, the rules laid down in § 120 are to be observed. Hence — becomes — (see § 13, rem.); — ; — ; etc.

238. In the formation of verbal adjectives from the verba hēmzata, the rules laid down regarding those verbs (§§ 131–6) are to be observed. Hence we write — for — (§ 135), — for — (§ 133), — or — for — (§ 133), — for — (§ 131).

- D REM. *a*. — preceded by *kèsra* becomes — ; as — for — .

REM. *b*. Final hēmza, preceded by — and — , admits of assimilation; as — or — ; — or — ; — or — . See § 17, *b*, rem. *b*.

239. In the formation of verbal adjectives from verba primæ rad. — , the rule laid down in § 147 must be observed; as — for — .

240. In the nomina agentis of the first form of verba mediæ A rad. و et ی, the place of the middle radical is occupied by a ی with hêmza (arising, according to § 133, out of ا); as قَائِلٌ (for قَائِل), سَائِرٌ (for سَائِر), instead of قَاوِلٌ, سَايِرٌ.

REM. a. This rule does not apply to the verbs mentioned in § 160, which retain their middle radical unchanged; as صَائِدٌ, عَاوِرٌ.

REM. b. The form قَائِمٌ admits in certain words of being contracted into قَامٌ (compare the Heb. קָמַח for קָמַח), as شَائِكٌ for شَاكٌ, B in the phrase شَاكٌ اَلْسِلَاحٌ or شَائِكٌ اَلْسِلَاحٌ, *bristling with weapons*; مَاهٌ for مَائِهٌ, in the phrase مَاهٌ اَلْفَوَادِ or مَائِهٌ اَلْفَوَادِ, *water-hearted, cowardly, stupid*; هَارٌ feeble, for هَائِرٌ; لَاعٌ timid or greedy, for هَاعٌ; سَاسٌ corroded or decayed (of a tooth), for شَائِهٌ; شَاهٌ sharp (of sight), for هَائِعٌ; لَاطِعٌ going about, for طَائِعٌ; طَائِعٌ obedient, for سَائِسٌ; طَائِفٌ for طَائِفٌ; * طَائِنٌ clayey, for طَانٌ. Sometimes the second radical C is transposed; as شَاطِ, جَالِ, لَاعِ, هَارِ, مَاهِي اَلْفَوَادِ, شَاكِي اَلْسِلَاحِ, لَاطِ, شَاهِ.

REM. c. In the form فَعُولٌ the medial و is usually changed into و; as نَوُومٌ, صَوُومٌ, قَوُومٌ, for نُوُومٌ, صُوُومٌ, قُوُومٌ.

241. In the nomina patientis of the first form of verba mediæ rad. و, the middle radical is elided, after throwing back its damma D upon the preceding vowelless letter; as مَخُوفٌ, for مَخُوُوفٌ, from مَخُوُوفٌ. The same thing takes place in verba mediæ rad. ی, with this difference, that (to indicate the elision of the radical ی) the damma is changed into kèsra, and, in consequence, the و production is into a ی; as مَبِيعٌ, instead of مَبِوَعٌ, from مَبِوَعٌ.

* [A poet even allows himself to say سَائِرَهَا for سَائِرَهَا (from سَائِر); see Abū Zēid, *Nawādir*, 26 infra. D. G.]

- A REM. The forms مَدُووْفٌ, مَصُووْنٌ, and مَقُووْدٌ, are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَزِيوْتُ, مَدِيوْنٌ, مَخِيوْطٌ, مَبِيوْعٌ, مَغِيوْمٌ, مَكِيوْلٌ, for مَبِيْعٌ, مَخِيْطٌ, etc.

242. Verbal adjectives of the form فَعِيْلٌ, derived from verba mediæ rad. و et ي, become by transposition فَعِيْلٌ, and then pass into فَعِلٌ, which is in its turn frequently shortened into فِئْل. E.g. مَيِّتٌ or مَيِّتٌ, *dead*, for مَيِّوْتُ, مَيِّوْتٌ (مَاتَ) مَيِّوْتٌ [مَيِّوْتٌ dependent for sustenance, for مَيِّوْلٌ (عَال)]; لَيِّنٌ or لَيِّنٌ, *soft, easy*, for لَيِّوْتٌ (لَانَ); هَيِّنٌ or هَيِّنٌ, *easy, contemptible* (هَوِيْنٌ); نَبِيْرٌ or نَبِيْرٌ, *exceeding* (نَوِيْفٌ); نَبِيْرٌ or نَبِيْرٌ, *bright* (نَوِيْرٌ); سَيِّءٌ, *wicked* (سَوِيْءٌ); بَيِّنٌ, *clear* (بَيِّنٌ); خَيْرٌ, *good* (خَيْرٌ). The verb قَامَ has قَوِيْمٌ in the sense of *straight, right, tall*, and قَيِّمٌ in that of *having charge of, managing*.

243. Verbal adjectives from the derived forms of verba mediæ rad. و et ي follow the same rules as their Imperfects.

REM. The learner should observe that the participles of III. and VI. of verba med. ي are written and pronounced with ي, and on no account with hêmza; e.g. مَبَايِنٌ, مُتَبَايِنٌ, like يَبَايِنٌ, يُتَبَايِنٌ, and not مَبَائِنٌ, مُتَبَائِنٌ.

- D 244. The nomina agentis et patientis of the first form of verba ultimæ rad. و et ي have already been mentioned (§ 167, *b*, β , and § 170). Verbal adjectives of the forms فَعُوْلٌ and فَعِيْلٌ are treated according to the same rules as the nomina patientis (§ 170); e.g. عَدُوٌّ *hostile, an enemy*, بَغِيٌّ *a harlot*, سَرِيٌّ *generous, noble*, صَبِيٌّ *a boy*, سَبِيٌّ *captive*, for عَدُوْوٌ, بَغُوْوٌ, سَرِيْوٌ, صَبِيْوٌ, سَبِيْوٌ.

245. In all adjectives derived from verba tertiæ rad. و et ي,

if the second radical be pronounced with fetha, the **و** and **ى** (which A is converted into **ى**) reject their vowel or *tênwîn*, and assume the nature of the *êlif maḡṣûra* (§ 7, rem. *b*). If the form be one that admits of complete declension, the *tênwîn* is transferred to the second radical. According to this rule are formed: (*a*) the *nomina patientis* of the derived forms, as **مُوَلَّى** for **مُوَلَّى**, **مُعْطَى** for **مُعْطَى** (**مُعْطَوُ**); (*b*) adjectives of the form **أَفْعَل**, as **أَرْمَى** for **أَرْمَى**, **أَبْكَى** for **أَبْكَى**, **أَرْضَى** for **أَرْضَى** (**أَرْضُو**), **أَحْلَى** for **أَحْلَى** (**أَحْلَوُ**). Compare § 167, *a*, *β*, *a*, and *b*, *β*.

b. THE DENOMINATIVE NOUNS.

B

(*a*) *The Nomina Unitatis or Nouns that denote the Individual.*

246. The **أَسْمَاءُ الْوَحْدَةِ**, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous *nomina vicis* (§ 219), by adding the termination **ة** to the nouns that express the genus or whole. E. g. **حَمَامَةٌ** a pigeon (male or female), from **حَمَامٌ** pigeons, with the article, **الْحَمَامُ**, the genus pigeon or the whole C number of pigeons spoken of; **بَطَّةٌ** a duck or drake, from **بَطٌّ** the duck; **بَقَرَةٌ** one head of cattle (bull or cow), from **بَقَرٌ** cattle; **تَمْرَةٌ** a fruit, from **تَمْرٌ** fruit; **تَمْرَةٌ** a date, from **تَمْرٌ** dates; **بَصَلَةٌ** an onion, from **بَصَلٌ** the onion; **ذَهَبَةٌ** a bit of gold, a nugget, from **ذَهَبٌ** gold; **تَبَنَةٌ** a straw, from **تَبَنٌ** straw*.

REM. *a*. The use of the nom. unit. is almost entirely restricted, as the above examples show, to created things or natural objects. D

* [A peculiar application of the **إِسْمُ الْوَحْدَةِ** is its use for a dish or portion of any food, as **أُرْزَةٌ** a dish of rice, **سَكَنَةٌ** a dish of fish (êl-Mubarrad 173, l. 4), **لَحْمَةٌ** a portion of meat, **جُبْنَةٌ** a portion of cheese, etc. Comp. Gloss. Fragm. Add. 129. This **ة** is called **اَلتَّاءُ لِلتَّخْصِصِ** (Zamahṣarî, *Faîk*, i. 331, 417, ii. 323. D. G.)

- A Examples of artificial or manufactured objects are very rare; e.g. *لِبْنَةٌ* or *لِبْنَةٌ* a brick, from *لَبِنٌ* or *لَبْنٌ* bricks; *سَفِينَةٌ* a ship or boat, from *سَفِينٌ* shipping, boats.

REM. b. Similar forms in Heb. are: *נִיץ*, *נִצָּח*, *שִׁעָר*, *שִׁעָרָה*; *נִשָּׂר*, *נִשָּׂרָה*, *נִשְׂרָה*, *נִשְׂרָה*, *נִשְׂרָה*, *נִשְׂרָה*.

(B) *The Nomina Abundantiae vel Multitudinis.*

- B 247. The *أَسْمَاءُ الْكَثْرَةِ*, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form *مَفْعَلَةٌ*, and are, consequently, a mere variety of the nouns of place (§ 221). E.g. *مَأْسَدَةٌ*, *مَذْبَعَةٌ*, *مَسْبَعَةٌ* a place abounding in lions (*أَسَدٌ*), wolves (*ذئبٌ*), beasts of prey (*سَبْعٌ*); *مَحْيَاةٌ* or *مَحْوَاةٌ*, *مَفْعَاةٌ*, a place abounding in snakes (*حَيَّةٌ*), vipers (*أَفْعَى*); *مَقْنَأَةٌ*, *مَبْطَخَةٌ*, a bed of melons (*بَطِيخٌ*), cucumbers (*قِشَآءٌ*); *مَرْمَنَةٌ*, a place where pomegranates (*رَمَانٌ*) grow abundantly.

REM. a. From quadrilaterals this formation is rare; as *مُتَعَلَّةٌ*, *مَعْقَرَةٌ*, a place abounding in foxes (*تَعْلَبٌ*), scorpions (*عَقْرَبٌ*).

REM. b. Sometimes the fem. participle of the fourth form is used in this sense, with or without *أَرْضٌ*; as *مُجْعَلَةٌ*, *مُضَبَّةٌ*, (a place) abounding in lizards (*ضَبٌّ*), black beetles (*جَعَلٌ*), *مُقْتَنَّةٌ* (a spot) producing cucumbers. Similarly from quadrilaterals, *مُعْقَرِبَةٌ*, *مُتَعَلِبَةٌ*, *مُحَرِبَةٌ*, *مُورِنَةٌ* (a place) abounding in foxes, scorpions, chameleons (*حُرْبَاءٌ*), hares. Also from XII. *مُغْلُولَةٌ* (a spot) producing many trees.

REM. c. The use of nouns of the form *مَفْعَلَةٌ* to indicate the cause of a certain state or feeling, is only a tropical application of their ordinary meaning; as *أَلْوَدٌ مَجْبُتَةٌ مَبْخَلَةٌ* children are a cause

of cowardice and niggardliness (in their parents); مَطِيَّيَّةٌ, مَحْسَنَةٌ, A
مَخْبِيَّةٌ, a cause of good health, joy or happiness, evil or ill-feeling;
مَجْلَبَةٌ لِلْسَّقَامِ a cause of bringing on or producing disease;
الْفُكَاهَةُ مَقْوَدَةٌ إِلَى الْأَذَى joking leads to annoyance; and the like.

(γ) The Nomina Vasis or Nouns denoting the Vessel which contains anything.

248. The nomina vasis, أَسْمَاءُ الْوَعَاءِ, have the same form as the nomina instrumenti (§ 228); e.g. إِبْرَةٌ a needle-case, from إِبْرَةٌ a needle; B
مِخْبَبٌ a milk-pail, from حَلَبٌ or حَلِيبٌ milk; مِلْبَنٌ a milk-pail, from
لَبَنٌ milk, or a brick-mould, from لَبْنَةٌ a brick; مَبُولَةٌ a urinal, from
بَوْلٌ urine; مَبِزْقَةٌ a spittoon, from بَزَاقٌ saliva.

REM. A very few take the form مَفْعَلَةٌ or مَفْعُلٌ (see § 228, rem.); as مَدُهْنٌ or مَدَهْنَةٌ an oil-jar, from دُهْنٌ oil; مُحْرَضَةٌ =
مِحْرَضَةٌ a vessel for keeping حُرُضٌ, i.e. the plants from which alkali
or potash is obtained; مُمَحْلَةٌ a phial for keeping kohل or eye-salve C
(كُحْلٌ), to be carefully distinguished from مِثْحَلٌ, the mīl (مِيلٌ) or
instrument with which it is applied to the eye.

(δ) The Nomina Relativa or Relative Adjectives.

249. The relative adjectives, الْأَسْمَاءُ الْمَنْسُوبَةُ, or simply التَّسْبِاتُ
(relationes), are formed by adding the termination تَى to the words D
from which they are derived, and denote that a person or thing
belongs to or is connected therewith (in respect of origin, family,
birth, sect, trade, etc.). E.g. أَرْضِيٌّ earthly, from أَرْضٌ the earth;
شَمْسِيٌّ solar, from شَمْسٌ the sun; جَوِّيٌّ aerial, from جَوٌّ the air, the
sky; حَسَنِيٌّ descended from el-Hasan (الْحَسَنُ); تَمِيمِيٌّ belonging to
the tribe of Tēmīm (تَمِيمٌ); دِمَشْقِيٌّ born or living at Damascus (دِمَشْقٌ);

- A ^{مِصْرِيّ} *Egyptian*, from ^{مِصْر} *Egypt*; ^{سَعْدِيّ} *a freedman of Sa'd* (سَعْد);
^{عِلْمِيّ} *scientific*, from ^{عِلْم} *knowledge, science*; ^{حِسِّيّ} *relating to sense*
 (حَسّ), *perceptible by one of the senses*; ^{عَقْلِيّ} *intellectual*, from ^{عَقْل} *the intellect*;
^{شَرْعِيّ} *legal, legitimate*, from ^{شَرْع} *the law*; ^{عُرْفِيّ} *according to common use and wont* (عُرْف); ^{قِيَاسِيّ} *according to analogy* (قِيَاس);
^{مَجُوسِيّ} *belonging to, or one of, the Magūs or fire-worshippers*
 B (أَلْمَجُوسِيّ); ^{مَالِكِيّ} *belonging to, or one of, the sect of Mālik* (مَالِك);
^{طَوِيلِيّ} from ^{طَوِيل} *long*; ^{خَيْرِيّ} from ^{خَيْر} *good*; ^{إِنِّيّ} from ^{إِنَّ} *truly, verily*.

REM. a. The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, also from the other kinds of nouns, and even from particles (see § 191).

- REM. b. The nomina relativa derived from adjectives properly express "belonging to the class designated by such and such an adjective." [However, in such words as ^{أَحْمَرِيّ}, ^{خَارِجِيّ}, ^{أَبَاوِيّ},
 C ^{دَوَارِيّ} the termination ^{ِيّ} has, according to some, a corroborative or intensifying force (لِلْمُبَالَغَةِ). D. G.]

- REM. c. This termination is common in Heb. (מִי, f. מִיָּה and מִיָּה), as ^{יִשְׂרָאֵלִי} *Israelite*, ^{עִבְרִי} *Hebrew*, ^{נִכְרִי} *strange*. In Æthiopic, ī is generally used to form certain adjectives which are derived from other adjectives, as ሐረሲ: (ḥarrāsī) *a ploughman*,
 D መሐሪ: (maḥḥārī) *compassionate*, from the obsolete ሐረሲ: (= ሐረሲ, ሐረሲ) and መሐር:; whilst āwī and āy are the usual relative terminations, as ማደራዊ: (mēdrāwī) *terrestrial*,
^{ክርስቲያኔዊ: (krēstiyānāwī) Christian}, ^{አየዊ: ('aiyāwī) or}
^{አየይ: ('aiyāy) like (from አይ: 'ay, of what kind? which?).} The
 Aram. has the last of these forms, viz. ^{ܐܝܝܐ}, ^{ܐܝܐ}, in general use; as
^{ܡܝܝܐ} *Egyptian*, ^{ܡܕܝܐ} *eastern*.

250. In forming the nomina relativa, the primitive nouns undergo various changes in regard to the auxiliary consonants, to the final radicals و and ی, and to the vocalisation.

I. *Changes of the Auxiliary Consonants.*

[illegible]

REM. In the case of nouns which, like عِدَّةٌ, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take fethā; as شَيْئٌ (from وَشَى), [وَشَوَى], or وَشَوَى (on the second و see §§ 258 and foll.). The forms وَشَى [or وَشَى] are mentioned by the grammarians, and also the very irregular عَدَوَى from عِدَّةٌ, [and شَيَوَى from شَيْئٌ (Hammād in 'Anbārī's *Nozhat ḥl-'alibba* 52. D. G.).

252. 1, (α) The feminine termination **ى** is rejected in nouns that have *four* or more letters, besides the **ى**; as **حُبَارَى** *a bustard*, **جُمَادَى** *Gumādū*, the name of two months, **جُمَادَى**. (b) But if the nouns ending in **ى** fem. have only *three* letters besides the

* [Lane has شَيْعِي; of this form, however, only a single instance has been mentioned in the T. A. D. G.]

- A **ی**, two cases are to be distinguished. (α) If the second letter has a vowel, the **ی** is rejected; as **جَمَزَى** *a swift ass*, **جَمَزَى**; **بَرَدَى** *Baradā*, the name of a river, **بَرَدَى**. (β) If the second letter is without a vowel, the **ی** may either be rejected (which is preferable), or changed into **و**; as **حُبْلَى** *pregnant*, **حُبْلَى** or **حُبْلَوَى**; **قُرْبَى** *relationship*, **قُرْبَى** or **قُرْبَوَى**; **الدُّنْيَا** *the (present) world*, **دُنْيَى** or **دُنْيَوَى**.—
2, (α) The letter **ی** is likewise rejected in nouns that contain four or more letters besides the **ی**, if it belongs neither to the root nor to the feminine termination, but is what the Arab grammarians call **الفّ الّإلحاق** or *the appended elif* (i.e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral word, e.g. **ذِفْرَى** to give it the form of **ذِرْفَمَر**, **قُبَاةَ** to assimilate it to **قُبْعَتَرَى**; as **حَبْرَكَى** *a bug or tick*, **حَبْرَكَى**; **قَبْعَتَرَى** *a big, stout camel*, **قَبْعَتَرَى**; **بَاقِلَى** or **بَاقِلَى**, *the bean*, **بَاقِلَى** or **بَاقِلَى**. (b) But if such
C nouns have only three letters besides the **ی**, it may either be changed into **و** (which is preferable), or rejected altogether; as **عَلَقَى** *a sort of heath*, **عَلَقَوَى** or **عَلَقَى**; **أَرْطَى** *a sort of shrub or small tree*, **أَرْطَوَى**.

REM. In 1, b, β, and 2 b, a third form is admissible, viz. **دُنْيَاوَى**, as **حُبْلَاوَى**, **قُرْبَاوَى**, **عَلَقَاوَى**, **أَرْطَاوَى**; but **دُنْيَاوَى**, with hēmza, is a vulgarism.

- D 253. The terminations **يَـ** and **يَّةَ** of relative adjectives fall away when new relative adjectives are to be formed from them; as **جُعْفَى**, **مَكِّيَ** *belonging to Makkā, Ḡu'fī* (**جُعْفَى**, **مَكِّيَ**, names of men); **شَافِعِيَّ** *a Šāfi'ite, one of the sect of Šāfi'* (**الشَّافِعِيَّ**); **مَرِيَّ** *belonging to Almeria (الْمَرِيَّةَ) in Spain*; **إِسْكَندَرِيَّ** *a native of Alexandria (الإِسْكَندَرِيَّةَ)*. Similarly, from substantives like **كُرْسَى** *a chair, a seat*, and **بُرْدَى** *a bullrush*, the relative adjectives are **كُرْسِيَّ** and **بُرْدِيَّ**.

254. The plural terminations **ُونَ** and **ـَاتُ**, and the dual termi-

nation *اِنَان*, are rejected; as *اِثْنَان* *two*, *اِثْنِي* *relating to two, dualistic*; A
اَلْحَرَمَان *the two harams* (or sacred territories of Mèkka and èl-Medîna),
قَيْسَان *two men named Kais*, *قَيْسِي* *the Muslims*,
زَيْدُون *men of the name of Zèid*, *زَيْدِي* *women of the*
name of Hind, *هِنْدِي* *عرَفَات* 'Arafāt, the name of a place, *عَرَفِي*.

REM. a. It need hardly be remarked that this rule does not
 apply to proper names ending in *اُن* and *وُن*, as *عِمْرَان* 'Imrān,
زَيْدُونِي Zèidūn, *حَلِيلَانِي* *Halilān*, *عِمْرَانِي*. B

REM. b. It is only in later times that such forms are possible
 as *عِشْرِي* from *عِشْرُون* *twenty*, instead of *عِشْرِي* from
مِئْنِي, plur. of *مِئَة* *a hundred*, for *مِئَوِي*; *اِثْنِي* *dualistic*, from
اِثْنَان *two*, instead of *ثْنَوِي* or *اِثْنِي*.

REM. c. Foreign names of towns, ending in *يْن*, sometimes
 change this termination in Arabic into *وُن*, at other times retain C
 it. In the former case the termination is rejected, in the latter it
 is preserved; as *قَنْسَرُون* *Kinnèsrīn*, *قَنْسَرِي*, but *قَنْسَرِيْن*;
نِصْبُون *Nisībī*, *نِصْبِي*, but *نِصْبِيْن*, *يَبْرُون* *Yèbrīn*,
يَبْرِي, but *يَبْرِيْن*.

REM. d. Some proper names, chiefly foreign, are very irregular
 in their formations; e.g. *اَلْحِيْرَة* *دَارَانِي*, *دَارِيَا*, *بَحْرَانِي*, *اَلْبَحْرِيْن*, D
اِصْطَخَرِي, *اِصْطَخَر*, *رَازِي*, *اَلرِّي*, *بَغْوِي*, *بَغْشُوْر*, *حَارِي*;
سِجَزِي, *سِجِسْتَان*, *قَرَوِي*, *اَلْقِرَوَان*, *مَرْوَزِي*, *مَرْو* (اَلشَّاهِجَانِ);
اَذْرَبِيْجَان, *طَبْرَانِي*, *Tiberias*, *طَبْرِيَة*, *طَبْرِي*, *طَبْرِسْتَان*, *لُرِي*, *لُرِسْتَان*;
مَرْوِي, *اِصْطَخَرِي*, *حَيْرِي*. We may, however, use *اَذْرَبِي* or *اَذْرِي*;
حَرَانِي or *حَرَانِي* makes either *حَرَانِي* or *قَمِرَوَانِي*.

- A دَرَّابَجَرْدُ or دَارَابَجَرْدُ has دَرَّاورْدِي , as well as the regular formation; [مَانِي *Manes* makes مَنْوِي , مَنْنِي and مَانِي . D. G.]

- REM. e. Quite peculiar are: تِهَامِي (with the art. الْتِهَامِي), fem. تِهَامِيَّة , from تِهَامَةٌ , *Tihāma*; شَامِي (with the art. الْشَامِي), fem. شَامِيَّة , from الشَّام *Syria*; and يَمَانِي (with the art. الْيَمَانِي), fem. يَمَانِيَّة , from الْيَمَن *el-Yemèn*; instead of تِهَامِي , شَامِي , and يَمِنِي , which are also used. The forms تِهَامِي , شَامِي , and يَمَانِي likewise occur. Comp. the words رَبَاع , ثَمَان and شَنَاحِي (= شَنَاح).

255. The letter ي in words of the forms فَعِيلَةٌ and فُعَيْلَةٌ , when not derived from *verba mediæ rad. geminatae* or *infirmæ* (و or ي), is rejected, the *kèsra* of فَعِيلَةٌ being at the same time changed into *fèthā**; as قَرِضَةٌ a statute, قَرَضِي ; جَزِيرَةٌ an island, or الْجَزِيرَةُ *Mesopotamia*, جَزَرِي ; الْمَدِينَةُ *el-Medīna*, مَدَنِي ; سَفِينَةٌ a ship, سَفِينِي ; جُحَيْنَةٌ , جُحَيْنِي (tribes), جُحَيْنِي . But, if they come from *verba mediæ rad. geminatae* or *mediæ* و vel ي , they remain unchanged; as حَقِيقَةٌ reality, حَقِيقِي ; حَدِيدَةٌ a piece of iron, an iron tool, حَدِيدِي ; قَلْبَلَةٌ a small jug, قَلْبَلِي .—In the forms فَعِيلٌ and فُعَيْلٌ , the ي is rejected only when the third consonant of the radical is و or ي ; as عَدِي , عَدِي (tribes), عَدَوِي , عَدَوِي (men), عَدَوِي . Otherwise it remains unchanged, as تَمِيمٌ (a tribe), تَمِيمِي ; عَقِيلٌ (a man), عَقِيلِي ; زَبِيدٌ (a town), زَبِيدِي ; نَمِيرٌ (tribes), نَمِيرِي , عَقِيلِي .

* [According to Zamahsari, *Faḥḥ* i. 160 the same thing happens to the و of the form فُعُولَةٌ , as in شَنَائِي (شَنَائِي) from شَنَوَةٌ , عَضْبِي from عَضْوَةٌ . Comp. also *Mufaṣṣal* 90, l. 7 and *Sibawèh* ii. 66, § 319. D. G.]

A II. *Changes of the Final Radicals و and ی.*

258. The *elif maḥṣūra* (ا or ی, § 7, rem. b), as the third radical of a *triliteral* noun, is changed into و before adding the termination ی; as قَتَّى *a youth*, قَتَوَى; رَحَى *a mill*, رَحَوَى; عَصَا *a staff*, عَصَوَى; قَدَّى *a mote*, قَدَوَى. But if the noun has *four* letters, the final ی (ا does not occur in such words in good Arabic) may either be changed into و, which is the better form, or be rejected; as أَعْشى *purblind*, مَلَبَّى *play*, or مَلَبَّى *a musical instrument*, مَلَبَّوَى or مَلَبَّى; مَعْنَى *meaning*, مَعْنَوَى or مَعْنَى. If the noun contains *five* or more letters, the ی is always rejected; as مُصْطَفَى *chosen*, مُصْطَفَى.—The same rules apply to the final ی of radicals *tertiæ* و et ی, which falls away in some nouns after *kèsra* (see § 167, b, β); but it must be borne in mind that the missing ی is to be counted as one of the letters of the word, and also, if it be changed into و, that the *kèsra* always becomes *fetha*. E.g. عَمَى (for عَمَى) *blind*, عَمَوَى; شَجَى (for شَجَى) *sorrowful*, شَجَوَى; قَاضَى (for قَاضَى) *a judge*, قَاضَوَى (which is the preferable form) or قَاضَوَى; مُعْتَدَى (for مُعْتَدَى), مُشْتَرَى (for مُشْتَرَى), مُسْتَعْلَى (for مُسْتَعْلَى), مُعْتَدَوَى, مُشْتَرَوَى, مُسْتَعْلَوَى.

REM. a. The addition of the feminine termination ة does not affect the rule of formation; as دَوَاةٌ *an inkhorn* or *writing-case*, دَوَوَى one who carries an inkhorn; حَمَاةٌ *Hamā* (حَمَّان), حَمَوَى; حَانَاةٌ *a district in Palestine*, حَانَوَى; مَرَقَاةٌ *a ladder*, مَرَقَوَى; حَانِيَّةٌ *a wine-shop*, حَانَوَى or حَانَى *a vintner*.

REM. b. Such forms as دَوَوَى for دَوَاتَى, مَعْنَوَى for مَعْنَوَى, and مُصْطَفَوَى for مُصْطَفَى, are modern and corrupt.

259. The hêmza of the termination اَلْ (the *êlif mêmduâ*, § 23, A rem. α), is always changed into و; as عَذْرَاوِيَّ *a virgin*; اَلْبَيْضَاءُ; عَذْرَاوِيَّ (a town in Persia); بَيْضَاوِيَّ; خُنْفَسَاءُ *the black beetle*; خُنْفَسَاوِيَّ; زَكْرِيَّا; زَكْرِيَاوِيَّ. But in the termination اَلْ, whether the hêmza be sprung from an original radical و or ي, or be not a radical but merely the so-called اِلِّلْحَاقِ (see § 252, 2, α), it may either be retained unaltered (which is better) or be changed into و; as تَاءُ the letter B تَا, رَدَائِيَّ, كِسَائِيَّ, رَدَائِيَّ, تَأَيِّيَّ, سَمَاءُ *the heaven*, كِسَاءُ *a robe*, رَدَاءُ *a garment*, سَمَائِيَّ, or تَاوِيَّ, رَدَاوِيَّ, كِسَاوِيَّ, سَمَاوِيَّ; عِلْبَاءُ *a large sinew in the neck*, حِرْبَائِيَّ, عِلْبَائِيَّ, بَقْلَاءُ *the bean*, حِرْبَائِيَّ, عِلْبَائِيَّ, or بَقْلَاوِيَّ, حِرْبَاوِيَّ, عِلْبَاوِيَّ. On the contrary, if the hêmza be an original أ, it always remains unaltered; as قُرَائِيَّ (قَرَأَ. rad.), فُرَائِيَّ.

REM. The termination *āl* is very rarely dropped in proper names; as *ḥurūrā*, *ḡulūy* (places), *ḥurūrī*, *ḡulūyī*.—In a few cases too the letter ن is substituted for the hemza; as *roḥā* (a place), *roḥanī*; *bahrā* (a tribe), *bahrānī*; *ṣanā* (a city in el-Yemen), *ṣanānī*; with which compare the Hebrew forms *ḡilī*, *ṣilī*, from *ḡilā*, *ṣilā*.

260. Primitive defective substantives, i.e. those which have lost D their third weak radical,—as أَبٌ, أَخٌ, حَمٌ, لَعَةٌ, نِثَةٌ, etc.,—necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as و, whether it was originally ي or not. E.g. أَبٌ (for أَبَوٌ, dual أَبَوَانِ) a father, أَبَوِيّ; أَخٌ (for أَخَوٌ, du. أَخَوَانِ) a brother, أَخَوِيّ; حَمٌ (for حَمَوٌ) a husband's father or brother, حَمَوِيّ;

twist or turn, ^{لَوَوِيَّ} ; ^{حَيَّ} a snake, ^{حَيَوِيَّ}.—In words of the form A ^{فُعَالَة}, final ^و is retained, as ^{شَقَاوَة} misery, ^{شَقَاوِيَّ} ; but final ^ي is changed into ^{hêmza}, as ^{سِقَايَة} a drinking-vessel, ^{سِقَايِيَّ} a sort of lizard, ^{عُظَائِيَّ}.—Words of the form ^{آيَة} a sign, ^{ثَايَة} a place where cattle, etc., rest at night, ^{رَايَة} a banner, make ^{آيِيَّ}, ^{آئِيَّ}, or ^{آوِيَّ}, etc.

REM. a. ^{بَدُو}, a desert, makes irregularly ^{بَدَوِيَّ} (instead of B ^{بَدَوِيَّ}) an inhabitant of the desert, a *Bédawī*.

REM. b. Nouns of the forms ^{فَعِيلَة}, ^{فُعِيلَة}, ^{فُعِيل}, etc. from *verba tertiae rad.* ^و et ^ي, reject the ^ي productionis and change a radical ^ي into ^و ; as ^{عَنَوِيَّ} : ^{عَنَوِيَّ} (a town), ^{ضَرَوِيَّ} ; ^{قُصِيَّ} ; ^{أُمِيَّ} (a man's name), ^{أُمَوِيَّ} (rarely ^{أُمِيَّ} and, though very incorrectly, ^{أُمَوِيَّ}). See §§ 255–6.

C

III. *Changes in the Vocalisation.*

262. In the forms ^{فَعِل} and ^{فَعِلَة}, the ^{kèsra} of the middle radical is changed into ^{fetha} ; as ^{مَلِك} a king, ^{مَلِكِيَّ} ; ^{كَبِد} the liver, ^{كَبِدِيَّ} ; ^{شَقَرِيَّ} (tribes), ^{شَقَرَة} (a tribe), ^{شَقَرِيَّ}. So also in ^{فُعِل}, as ^{أَلْدُئِل} (a tribe), ^{دُؤَلِيَّ}. But in ^{فَعِل}, the ^{kèsra} may be retained, as ^{إِبِل} camels, ^{إِبِلِيَّ} or ^{إِبِلِيَّ}.

D

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From ^{تَغْلِب} (a tribe) and ^{يَثْرِب} (the ancient name of *el-Medīna*) the forms ^{تَغْلِبِيَّ} and ^{يَثْرِبِيَّ} are admissible, though ^{تَغْلِبِيَّ} and ^{يَثْرِبِيَّ} are preferred ; ^{أَذْرَعَات} makes ^{أَذْرَعِيَّ} ; ^{مَنْبِج} and ^{مَنْبَجَانِيَّ} and ^{أَنْبَجَانِيَّ}, as well as ^{مَنْبِجِيَّ}.

- A 263. Kèsra or damma of the penultimate consonant is changed into fetha in all forms in which a و or ی has been rejected, or in which a final ی has been changed into و; as جَزَرِيٌّ, الْجَزِيرَةُ; غَنِيٌّ, غَنَوِيٌّ (see the preceding §§).

- REM. Of rare and arbitrary changes, such as بُصْرِيٌّ from أَلْبَصْرَةُ, حَرَمِيٌّ from أَلْحَرَمُ the sacred territory of Mèkka, ذَهْرِيٌّ from ذَهْر time, إِمْسِيٌّ from أَمْسٍ yesterday, a grammar can take no account.
- B

264. If a relative adjective is to be formed from a proper name which is compounded of two words, the following points must be attended to.—A. If the two words form a proposition (مُرَكَّبٌ إِسْنَادِيٌّ or تَرْكِيْبٌ إِسْنَادِيٌّ), as تَابَطَ شَرًّا (he carried mischief under his arm, the nickname of a celebrated poet and warrior), بَرَقَ نَحْرُهُ (his throat shone)*—or are contracted into one compound word (مُرَكَّبٌ مَزْجِيٌّ, mixed compound) as مَعْدِيكَرِبٌ, a man's name, قَالِيْقَلَا, بَعْلَبَكْ, the towns of Ba'albek and Kālīkalā,—then the second word is omitted, and the termination يٌّ appended to the first; as تَابَطِيٌّ, بَرَقِيٌّ, مَعْدِيٌّ, بَعْلَبَكِيٌّ. —B. If the first word is in the status constructus, governing the second in the genitive, two cases arise. (1) If the governing word be one of the nouns أَبٌ father, ابْنٌ son, أُمٌّ mother, or بِنْتُ daughter, it is rejected, and يٌّ appended to the governed word; as أَبُو بَكْرٍ; ابْنُ الزُّبَيْرِ; أَرْزَقِيٌّ, ابْنُ الْأَزْرَقِ; بَيْهَسِيٌّ, أَبُو بَيْهَسٍ; حَنْفِيٌّ, أَبُو حَنِيفَةَ زُبَيْرِيٌّ. (2) If the first word be any other than these four, two secondary cases arise. (a) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker,—as
- C
- D

* Compare the nickname of one of the Earls of Douglas, Archibald Bell-the-cat.

in *غُلَامٌ حُسَيْنٌ*, the slave of Hosèin,—the first word is rejected, and A the second takes *حُسَيْنِي*; as *حُسَيْنِي*. (b) But if the idea of definiteness is no longer present to the mind of the speaker, then: (a) in cases where no uncertainty can arise as to the person intended, *حُسَيْنِي* is attached to the first word, and the second is omitted; as *فَخُرَّ الدِّينُ*, *عَبِيدِي*, *عَبِيدُ اللَّهِ*; *نِظَامِي*, *نِظَامُ الْمَلِكِ*; *تَقْوَى*, *تَقَى الدِّينِ*; *فَخَرَى*; *تَيْمِي*, *تَيْمُ اللَّاتِ*; *أَنْفِي*, *أَنْفُ الْبَنَاتِ* (Camel's-nose, nickname of a man); B *عَبْدِي*, *عَبْدُ الْقَيْسِ*; *مَرُوءِي* or *إِمْرُئِي*, *إِمْرُؤُ الْقَيْسِ*; *سَعْدِي*, *سَعْدُ الْعَشِيرَةِ*; [*وَادِي*, *وَادِي الْقَرْيَةِ*]; but (β) if uncertainty might arise by so doing, the first is omitted, and the termination added to the second; as *وَادِي*; *مَنْافِي*, *عَبْدُ مَنْافٍ*; *أَشْهَلِي*, *عَبْدُ الْأَشْهَلِ*; *مُطَالِبِي*, *عَبْدُ الْمُطَالِبِ*; *أَزْدِي*, *أَزْدُ شُؤْءٍ*. *حِجَارِي*, *Guadalaxara* in Spain, makes *شُنُوَّة* (a tribe) *شُنُوَّة* or *شَنَوِي* (from the assimilated form *شُنُوَّة*).

REM. a. In the case of the *مَرْكَبَاتُ مَرْجِيَّة*, some allow a C double formation, from both parts of the word; e.g. from *رَامِرْمَزِي*, *رَامِي هُرْمَزِي*. In later times it became very common to form the *nisba* from the whole compound word, as *بَعْلَبَكِي*, *رَامِرْمَزِي*; and this license was extended to innumerable names which fall under the class B. For example: from *بَيْتُ سَوَانِي*, with the article *الْبَيْتِ سَوَانِي*; from *تَلُّ مَسَّ* and *تَلُّ عُكْبَرَا* and D *تَلْعُكْبَرِي*, *تَلُّ مَسَّ*; from *دَارُ قُطْنِي*, *دَارُ الْقُطْنِ*; *عَيْنُ زَرْبِي*, *عَيْنُ زَرْبِي*; *تَلْمَسِي*; from *دِيرُ عَاقُولِي*, *دِيرُ عَاقُولِي*; *نَهْرُ تِيرِي*, *نَهْرُ تِيرِي*; *مَرُوءِي*, *مَرُوءِي*; *وَادِي أَشِي*, *وَادِي أَشِي*; *عَبْدُ مَلِكِي*, *عَبْدُ الْمَلِكِ*. To this stage of the language, too, belong such words as *ذُونُونِي* from *ذُو النَّوْنِ* (a

- A family in Spain); ^{أَبُو مَالِكٍ} *from* ^{بُومَالِكِي} *from* ^{بَلْعَدَوِيَّةٌ} *a woman of* the Bēnū 'Adī (§ 21, c, footn.); ^{بُوجَدِي} *an ignoramus* (Fr. *abécédaire*), from ^{اَبَجَد} *abufèd*, the first four letters of the alphabet (§ 32).

REM. b. In many cases falling under B, 2, b, a and β, strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E.g. ^{حَضْرَمَوْتُ} *from* ^{حَضْرَمِي} *Hadramaut*; ^{عَبْدَرِي}

- B *from* ^{عَبْدُ الدَّارِ} *(a family in Mèkka)*; ^{عَبْقَسِي} *from* ^{عَبْدُ الْقَيْسِ} *(a tribe)*; ^{عَبْشَمِي} *from* ^{عَبْدُ شَمْسٍ} *(a tribe)*; ^{رَسْعَنِي} *from* ^{رَأْسُ عَيْنٍ} *(a village in Egypt)*; ^{شُبْرِي} *from* ^{شَرْبِلَالِي} *(a village in Egypt)*; ^{طَبْرِسْتَانُ} *the name of a poet, whose mother was from* ^{طَبْرِخَزِي} *and his father from* ^{خُورَزْمُ}.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but C always from the singular; e.g. ^{قَرَضِي} *acquainted with the divine institutions*, from ^{قَرِيضَةٌ}, plur. ^{قَرَاتِضُ}; ^{حَصِيرِي} *a seller of mats*, from ^{حَصِيرٌ}, plur. ^{حَصَرٌ}; ^{صَحْفِي} *one who makes mistakes in reading manuscript*, also *a learner or student*, from ^{صَحِيفَةٌ} *a written sheet, a letter, a book*, plur. ^{صُحُفٌ} or ^{صَحَائِفٌ}. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; D e.g. ^{أَنْمَارِي} (plur. of ^{أَنْمَارٌ} *a leopard*) the tribe of 'Anmār, ^{كِلَابِي} (plur. of ^{كَلْبٌ} *a dog*), the tribe of Kilāb, ^{هَوَازِنِي} (a tribe), ^{مَعَاظِرِي} (the name of a city, Ctesiphon, properly the plur. of ^{مَدِينَةٌ}), ^{مَدَائِنِي} *the Helpers* (of Muḥammad, epithet of the tribes of *el-'Aus*, ^{أَلَاؤُسُ}, and *el-Hazraǧ*, ^{أَلْخَزْرَجُ}, at *el-Medina*), ^{أَنْصَارِي} *the Arabs of the desert*,

أَعْرَابِيٌّ [الْأَحْلَافُ] the confederate tribes, أَحْلَافِيٌّ, as 'Omar is called in a A tradition; الْأَبْنَاءُ the Persian colonists in el-Yemèn, أَبْنَاوِيٌّ. D. G.]

REM. In more modern Arabic, on the contrary, a host of relative adjectives are formed from the plurals of nouns that indicate the object with which a person usually occupies himself in his trade, studies, etc. E.g. أَنْمَاطٌ (plur. of نَمَطٌ) rugs, أَنْمَاطِيٌّ a maker or seller of rugs; كُتُبٌ (plur. of كِتَابٌ) books, كُتُبِيٌّ a bookseller; حُصُرٌ (plur. of حَصِيرٌ) mats, حُصْرِيٌّ a maker or seller of mats; قَوَارِيرٌ (plur. of قَارُورَةٌ) glass bottles, قَوَارِيرِيٌّ a dealer in B bottles; مَنَاجِلٌ (plur. of مُنْجَلٌ) sieves, مَنَاجِلِيٌّ a maker or seller of sieves; سَاعَاتٌ (plur. of سَاعَةٌ) watches, سَاعَاتِيٌّ a watchmaker; مَشَاعِلِيٌّ a bearer of the cresset called مَشْعَلَةٌ; خَرَائِطٌ (plur. of خَرِيطَةٌ) pouches or bags, خَرَائِطِيٌّ one who makes or sells them; جَرَائِحُ (pl. of جَرِيْحَةٌ) wounds, جَرَائِحِيٌّ a surgeon; صِفَاتٌ (pl. of صِفَةٌ) qualities, attributes, صِفَاتِيٌّ one who recognises in God attributes distinct from C His essential nature; قَرَأْنِيٌّ = قَرَضِيٌّ; صُحُفِيٌّ = صُحُفِيٌّ.—Similar forms in Syriac, of early date, are نَعْبَانٌ, belonging to women, from نَعْلٌ, plur. of نِئْلٌ, a woman, and صِهْنَانٌ from صِهْنٌ, plur. of صِهْنٌ.

266. Biliteral particles may double their second consonant or D not, at pleasure, if it be a strong letter; as كَمْ how much? كَمِيٌّ or كَمِيٌّ; لَمْ not, لَمِيٌّ or لَمِيٌّ. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as تَوِيٌّ; or else a fetha is inserted between the two wāws, as تَوَوِيٌّ. In the case of ي, this latter form is alone admissible, the second ي being changed into و; as كَيَوِيٌّ that, كَيَوِيٌّ in, كَيَوِيٌّ

- A **فَيَوِيَّ**. If the second letter be a quiescent *ʿlif*, there is inserted between it and the termination **يَ** a *hèmza*, which may be changed into *و* ; as **لَا** not, **لَايَ** or **لَاوِي**. The pronoun **مَا** *what?* forms **مَائِي** and **مَاهِي**.

- 267.** We have seen above (§§ 231, 232) that the termination **ان** or **ان** in adjectives is one of those which imply a certain degree of intensity; and a few examples of rarer forms may here be given,
- B as **جَبَّان** *daring, reckless*; **صِقْتَان** or **صِغْتَان** *strong, robust*; **جَلْبَان** *clamorous, vociferous*; **إِنْفِخَان** *corpulent*; **أُسْحَلَان** or **مُسْحَلَان** *tall or straight-haired*; **مَلَكْعَان** *vile, sordid*; **كُذْبُذْبَان** and **مَكْذَبَان** or **مَكْذَبَانَة** *mendacious*. Hence we may form from many nouns a relative adjective ending in **انِي**, as the grammarians say, **لِتَاكِيد** *to strengthen the relation*; e.g. from **مَنْظَر** *aspect, appearance*,
- C the ordinary *nisba* is **مَنْظَرِي**, but **مَنْظَرَانِي** is **حَسَنُ الْمَنْظَرِ** *good-looking*. So: **لِحْيَانِي** *having much or long hair* (**شَعْر**), **لِحْيَانِي** *having a long beard* (**لَحْيَة**), **جُمَّانِي** *having a large head of hair* (**جُمَّة**), **رَقَبَانِي** *bull-necked* (**رَقَبَة** the neck), **جُسْمَانِي** *large in the body* (**جِسْم**), **إِنْفِخَانِي** *corpulent*, **إِسْحَلَانِي** *tall or long-bearded*, **مُسْحَلَانِي** *tall or straight-haired*, **حَوْصَلَانِي** *having a large crop or craw* (**حَوْصَلَة**), **نَفْسَانِي** [
- D *smiting with the evil eye* (from **نَفْس** in the sense of *eye*), **صَيْدَلَانِي** or **صَيْدَنَانِي** *a drugseller* (from original **صَنْدَلَانِي** *seller of sandalwood*, *Fleischer, Kl. Schr. i. 245, n. 1*). D. G.] In later times this termination was more extensively employed, both in common speech and in scientific writings (in the latter, perhaps, under the influence of the Aramaic); e.g. **فَاكِهَانِي** *a fruiterer*, **بَاقِلَانِي** *one who sells beans*, **بَاقِلَانِي** *one who sells sesame*, instead of **فَاكِهِي**, **بَاقِلِي** or

بَاقِلَاوِيٌّ, and سَمْسَمِيٌّ ; جَوَانِيٌّ inner, interior, private, بَرَانِيٌّ outward, A external, public ; فَوْقَانِيٌّ upper, تَحْتَانِيٌّ lower ; رُوحَانِيٌّ spiritual
(ذَوْنُ نَفْسٍ), جَسَدَانِيٌّ (لُصْعُوبٌ), relating to the soul, جَسَدَانِيٌّ corporeal,
نُورَانِيٌّ relating to light, رَبَّانِيٌّ learned and devout (رَبَّانِيٌّ).

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is فُعَالِيٌّ ; as رُؤَاسِيٌّ having a B large head ; أُنَافِيٌّ, أُذَانِيٌّ, عُضَادِيٌّ, having a large or long nose, ears, arms ; أَيَارِيٌّ, سَتَاهِيٌّ. Another rare form is exemplified by شَدَقْمٌ and أَشَدُّ = سَهْمٌ and أَشْتُهُ.

(c) *The Abstract Nouns of Quality, أَسْمَاءُ الْكَيْفِيَّةِ.*

268. The feminine of the relative adjective serves in Arabic C as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself ; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit, keit, schaft, thum*, and to English ones in *head, dom, ty*, etc. E.g. إِلَهِيَّةٌ [and
إِنْسَانِيَّةٌ D. G.] *the divine nature, Godhead* (إِلَٰهٌ God) ;
إِنْسَانِيَّةٌ humanity (إِنْسَانٌ a human being) ;
الرَّبُّوبِيَّةُ Lordship, Godhead (الرَّبُّ) ;
رَجُولِيَّةٌ manhood ; [خُصُوصِيَّةٌ or خُصُوصِيَّةٌ particularity] ;
وَصْفِيَّةٌ, اِسْمِيَّةٌ, D substantivity, adjectivity, from اِسْمٌ, a substantive, and وَصْفٌ, an
adjective ; اِمْتِكِنِيَّةٌ the belonging to the fully-inflected class (اِمْتِكِنٌ)
of nouns ; مَاهِيَّةٌ substance, quiddity (مَا what ?) ; مَائِيَّةٌ wateriness (مَاءٌ
water) ; جَمْعِيَّةٌ totality ; شَاعِرِيَّةٌ what constitutes the being a poet, the
poetic mind or temperament ; مَفْهُومِيَّةٌ the capability of being understood,
intelligibility ; اَلْحَنَفِيَّةُ what constitutes being a *Handfite*, the school of

A the *Ḥanēfites*; النَّصْرَانِيَّةُ *Christendom, the Christian religion*; الْيَهُودِيَّةُ *Judaism.*

REM. In a few cases the termination *وَت*, borrowed from the Aramaic *ܬܐܬܐ*, is similarly employed; as *لَاهُوتُ* *divinity*, (اَلْاِلهِيَّةُ), *نَاسُوتُ* *humanity* (اَلنَّاسِيَّةُ), *مَلَكُوتُ* *kingdom* (اَلْمَلَكُوتُ), *جَبَرُوتُ* *pride, haughtiness, omnipotence, etc.* [These nouns are, in Arabic, of the masculine gender.]

B (ζ) *The Diminutive.*

269. The diminutive, *اَلْاِسْمُ الْمَصْغَرُ* or *اَلتَّصْغِيرُ*, and *اَلْاِسْمُ الْمَحْقَرُ* or *اَلتَّكْثِيرُ*, when formed from a *trilateral* noun (*اَلْاِسْمُ الْمَكْتَبَرُ* or *اَلتَّكْبِيرُ*), takes the form *فُعَيْلٌ*; as *رَجُلٌ* *a man*, *رَجَيْلٌ*; *كَلْبٌ* *a dog*, *كَلْبَيْلٌ*; *عَمْرٌ* *Amr* (a man's name), *عَمِيرٌ*; *جَبَلٌ* *a hill*, *جَبَيْلٌ*. When the noun is *quadrilateral*, it takes the form *فُعَيْعِلٌ*; as *عَقْرَبٌ* *a scorpion*, *عَقْرَبَيْعِلٌ*; *دِرْهَمٌ* *a dirham*, *دِرْهَمَيْعِلٌ*; *مَسْجِدٌ* *a mosque*, *مَسْجِدَيْعِلٌ*; *أَرْطَى* *a kind of tree*, *أَرْطَيْعِلٌ* (for *أَرْطَيْعِلٌ*). When the noun is *quinteliteral*, but the fourth letter *weak*, the diminutive is *فُعَيْعِيلٌ*; as *عَصْفُورٌ* *a sparrow*, *عَصْفُورَيْعِلٌ*; *مِفْتَاحٌ* *a key*, *مِفْتَاحَيْعِلٌ*.

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as *أَبْنَى*, *أَخَى*, *أُمْنَى*) or contempt (as *عَدْنَى*), and even enhancement (*لِلتَّعْظِيمِ*, as *دَوْبَيْعَةٌ* *a great misfortune*, *سَنِيَّةٌ* *a terrible year of drought or dearth*, *خَيْرٌ* *the very best*, *صَدِيقٌ* *a special friend*), [*اَلدَّهِيْمَاءُ* *a very black calamity, a severe trial*].

REM. b. In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form *فُعَيْعِلٌ*; as *أَزْرَقٌ* *blue*, *أَزْرَقَيْعِلٌ*; *مِعْطَفٌ* *a mantle*, *مِعْطَفَيْعِلٌ*. See however § 283.

REM. c. The first syllable of the form **فُعَيْلٌ** is occasionally A pronounced with *kèsra* instead of *damma*, when the second radical of the primitive is **ی**; as **بَيْيْتُ**, **شَيْيٌ**, **شَيْيَخٌ**, **نَيْيَبٌ**, **نَيْيَبٌ**, for **بَيْتٌ**, **شَيْءٌ**, **شَيْخٌ**, **نَيْبٌ**, **نَيْبٌ**, from **بَيْتٌ**, **شَيْءٌ**, and **نَابٌ** (for **نَيْبٌ**).

REM. d. Traces of this diminutive form in Aramaic are **עֲרֻכְמָא**, **חֲכֻמְכָא**, a youth (**עֲלָמָא**, from **עָלַם**), and **חֲאֻלָּא** a fawn (**עֲזָלָא**, from **עָזַל**). In Hebrew we may perhaps consider as such, **זָעִיר** little, a little (**זָעִירָא**), **בְּלִיָּא** a band of fugitives, **נְשִׁיפִין** the cerastes, a sort of snake (**נְשִׁיפָא**), and **בְּמִינִין** (from **בְּמִנָּן**, a con- B temptuous diminutive, like **אֲלֹחֵי־בָל**). If so, the vowel **י** must be regarded as a weakening of **יִ** (orig. **יִ**), like **זָלִיתָ** for **זָלִיתָ** (**זָלִיתָ**). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, **قُفَيْفَة**, the diminutive of **قَفْطَة**, a basket, is sounded *kʃifè* or *gʃifè*,—in post-biblical Hebrew **קִפְיָה** and **קִפְיָה**.

REM. e. Diminutives may be formed not only from nouns C (substantive or adjective), but also (1) from the demonstrative pronoun **זֶה** and its derivatives, as well as the relative pronoun **אֲדִי**; (2) from certain prepositions, which are, however, obviously substantives in the accusative, as **קִבֵּל** a little before, **בְּעֵד** a little after, **עֲלֵי** a little above, **דִּבְחֵי** a little below, a little nearer than, etc.; and (3) from a few of the verbs of surprise or wonder (§ 184, rem. f). On the other hand, they cannot be formed from nouns D which have already the measure of a diminutive, as **חֲמִיל**, a kind of small bird, **חֲמִיל** a bay horse.

270. When the noun contains five letters, of which the fourth is strong, or more than five, the diminutive **فُعَيْلٌ** is commonly formed from the first four, and the rest are rejected; as **سَفَرَجَلٌ** a quince,

A *عُنَيْكِبُ* *عَنْكَبُوتُ* a spider, *عُنَيْدِلُ* *عَنْدَلِيبُ* a nightingale, *سُفَيْرَجُ*. But if there be among the consonants several servile letters, these are rejected, or some of them; as *أُبَيْرِقُ* thick gold-brocade, *إِسْتَبْرَقُ*; *مُقْعَسِسُ* rolling oneself, *دُحَيْرَجُ*; *مُسْتَكْمِلُ* trying to render perfect, *مُخَيَّرُ* (for *مُخَيِّرُ*), and not *مُخَيَّرُ*; *مُخَيَّرُ* chosen, *مُخَيَّرُ*; *مُقَيْعَسُ* having a hump in front, *مُقَيْعَسُ*.

B REM. a. The rule as to quinqueliterals like *سَفَرَجَلُ* is not always strictly observed. Thus *جَحْمَرِشُ* a fat, lazy, old woman, *فَرْزَدَقُ* a burnt cake, and *قَذْعَمِلُ* a big camel or a little, ugly woman, are said to make either *جَحْمَرِشُ*, *قَذْعَمِلُ*, or *فَرْزَدَقُ*, *جَحْمَرِشُ*, *قَذْعَمِلُ*.

REM. b. If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained.

C In *مُسْتَكْمِلُ*, for example, *م* is preserved in preference to *س* or *ت*, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of *عَلَنْدَى*, a sort of thorn, is either *عَلَيْدُ* or *عَلَيْنْدُ* (for *عَلَيْدَى*); of *قَلَنْسُوءَ*, a sort of cap, *قَلَيْسِيَّةُ* or *قَلَيْنَسِيَّةُ*; of *حَبْنَطَى*, short and big-bellied, *حَبْنِطُ* or *حَبِيطُ* (for *حَبِيطَى*).

D REM. c. The termination *ـَانُ*, when appended to nouns of four or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants; as *زَعْفَرَانُ* saffron, *زَعْفَرَانُ*; *أَفْعَوَانُ* a male snake, *أَفْعَوَانُ*.

REM. d. Nouns containing five or more consonants do not exceed the form *فُعَيْعِلُ*, as *قُرْعَيْبَةُ* a tick, *قُرْعَيْبَةُ*; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the cases specified in rem. b, and in § 269). In place of the rejected consonants, however,

ی may be inserted immediately before the last letter; as سُفِيرِيجُ, A
مُكِيمِلٌ, عُنَيْكِمِبٌ, and the like.

271. The feminine terminations ـة, ـى, and ـا; the relative termination ـى; the ending ـان in adjectives of which the feminine is فعلى, and in proper names; the dual and plural terminations ـان, ـون, and ـات; and the second syllable of the plural form أفعال; are all disregarded. The diminutives must be formed out of the preceding consonants, and these terminations added to them. E.g. B
قَلْعَةٌ a castle, قُلَيْعَةٌ; طَلْحَةٌ (a man's name), طَلِيحَةٌ; مَسْلَمَةٌ (a man's name), مَسْلِمَةٌ; حُبْلَى pregnant, حُبْلَى; سَلْمَى (a woman's name), سَلْمَى; حُمَيْرَاءُ red, حُمَيْرَاءُ; عَبْقَرِيٌّ (from a place called عَبْقَرُ, supposed to be inhabited by the *ginn*) demoniacal, mighty, perfect, عَبْقَرِيٌّ; بَصْرِيٌّ belonging to *el-Baṣra*, بُصَيْرِيٌّ; سَكْرَانٌ (fem. سَكْرَى) drunken, C
سَكْرَانٌ; سَلْمَانٌ (a man's name), سَلِيمَانٌ; مُسْلِمَانٌ two Muslims, مُسْلِمَانٌ; مُسْلِمُونَ Muslims, مُسْلِمَاتٌ Muslim women, مُسْلِمَاتٌ; أَجْمَالٌ camels, أَصْحَابٌ companions, أَلْفَاظٌ words, أَبْيَاتٌ verses, أَجِيمَالٌ, أَصِيحَابٌ, أَلْفَاظٌ, أَبْيَاتٌ.

REM. a. The fem. ـى is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as قُرْقَرِيٌّ the back, قُرْقَرِيٌّ; لُغَيْزِيٌّ a riddle, لُغَيْزِيٌّ. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the ـى, may be omitted; as حُبَارَى a bustard, حُبَيْرَى or حَبِيرَ (for حَبِيرَى).

REM. b. Other plurals, besides أفعال, of the class called جُمُوعُ الْقَلَّةِ (see § 307) form their diminutives regularly; viz. أَفْعَلٌ, as غُلَيْمَةٌ boys, slaves, غُلَيْمَةٌ; وَلَدَةٌ children, وَلَدَةٌ; فِعْلَةٌ, as

- A أَكْلَبُ *dogs*, أَكِيدُ *ribs*, أَضِلُّ *and أَفْعَلُ*, as أَجْرَبَةٌ *bags*, أَصِيْبَةٌ *أَغْلِمَةٌ* *boys, slaves*, أَعِيْمَةٌ *pillars*, أَجِيرَةٌ *children*, أَصِيْبَةٌ. In regard to the جُمُوعُ الْكَثْرَةِ (see § 307), two courses may be adopted. We may fall back on the singular, adding to its diminutive the appropriate plural termination; e.g. شُعْرَاءُ *poets*, شُوَيْرُونَ, شَوَاعِرُ (see § 277); دُورٌ *houses*, دَوِيرَاتُ, from دَوِيرَةٌ (see § 274). Or we may have recourse to the قُلَّةُ, if such exist; e.g. فُتَيَّانٌ *youths*, فُتَيَّانٌ, from فُتَيَّانٌ, or فُتَيَّةٌ, from the plural فُتَيَّةٌ; أَذِلَّةٌ *base fellows*, أَذِلَّةٌ, from أَذِلَّةٌ (see § 278), or أَذِلَّةٌ (for أَذِلَّةٌ), from the plural أَذِلَّةٌ (for أَذِلَّةٌ).
- B

272. The termination نَانٌ in *triliteral* nouns, of which the femi-

- C nine is not فَعْلَى, and which are not proper names, is regarded as radical, and consequently the diminutive takes the form فُعَيْعِيلٌ; as سُلْطَانٌ *power, a sultan*, سُلَيْطِيْنٌ; سُرْحَانٌ *a wolf*, سُرَيْحِيْنٌ; شَيْطَانٌ *a devil*, شَيْبِيْطِيْنٌ; رِيْحَانٌ *sweet basil*, رُوَيْحِيْنٌ.

273. Proper names, consisting of two words (see § 264), form their diminutives from the *first* word, the second remaining unchanged;

- D as عَبْدُ اللَّهِ 'Abdu 'llāh, عَبِيدُ اللَّهِ 'Obèidu 'llāh; مَعْدِيْكِرْبُ, مَعْدِيْكِرْبُ; حَضِرَمَوْتُ, حَضِرَمَوْتُ; بَعْلَبَكْ, بَعْلَبَكْ.

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, َّةٌ is added to the diminutive, provided that the primitive has no *nomen unitatis* (§ 246).

E.g. هِنْدٌ (a woman's name), هُنَيْدَةٌ; شَمْسٌ *the sun*, شَمْسِيَّةٌ; دَارٌ *a house*, دَوِيرَةٌ; سِنٌ *a tooth*, سُنَيْنَةٌ; إِبِلٌ *camels*, إِبِيْلَةٌ; غَنَمٌ *a flock of sheep or goats*, غَنِيْمَةٌ; عَيْنٌ *an eye or fountain*, عَيْنِيَّةٌ or عَيْنِيَّةٌ (see § 269, rem. c).

But if the primitive has a nomen unitatis, ة is not appended to the A diminutive, in order to avoid ambiguity. E.g. شَجَرٌ trees, شَجِيرٌ, but شَجْرَةٌ a tree, شَجِيرَةٌ; بَقَرٌ cattle, بَقِيرٌ, but بَقَرَةٌ an ox or cow, بَقِيرَةٌ.

REM. a. The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ة for the same reason; e.g. خَمْسٌ five (fem.), خَمِيْسٌ, but خَمْسَةٌ five (masc.), خَمِيْسَةٌ. But see § 319, rem. a.

REM. b. If the noun contains more than three consonants, ة B is not added to the diminutive.

REM. c. There are a few exceptions to the rules of this § and rem. b. For example, حَرْبٌ, war, makes حَرِيْبٌ; دِرْعٌ a coat of mail, دَرِيْعٌ; ذَوْدٌ, a herd of she-camels, ذَوِيْدٌ; عَرَبٌ Arabs, عَرِيْبٌ; قَوْسٌ, a bow, قَوِيْسٌ; نَعْلٌ a shoe, نَعِيْلٌ; [عَرُوسٌ a bride, عَرِيْسٌ; قَلْبٌ a young she-camel, قَلِيْبٌ, D. G.]; whilst قُدَامٌ, the front, and وَرَاءٌ, the rear or back, have قُدَيْدِيَّةٌ and وَرِيَّةٌ (for وَرِيَّةٌ); قَوْمٌ one's people or tribe, which is masc. and fem., has قَوِيْمٌ or قَوْمِيَّةٌ; C but رَهْطٌ and نَفَرٌ, though also of both genders, seem to make only رَهِيْطٌ and نَفِيْرٌ. عُرْسٌ, a wedding-feast, is usually masculine, and therefore has عَرِيْسٌ. بَحْرٌ a sea, which is masc., makes بُحَيْرَةٌ.

275. The double consonants in nouns formed from verba mediæ rad. geminatæ are resolved; as تَلٌّ a hill, تُكَيْلٌ; طَسٌّ a cup (Fr. tasse), طُسِيْسٌ; مَدَّةٌ time, مُدَيِّدَةٌ.

276. If the second radical be a weak letter, and have been D changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E.g. بَابٌ (بَوْبٌ) a door, بَوِيْبٌ; نَابٌ (نَيْبٌ) an eye-tooth or canine tooth, نَيْيِبٌ; رِيْحٌ (رَوْحٌ) wind, رَوِيْحٌ; قِيْمَةٌ (قَوْمَةٌ) price, value, قَوِيْمَةٌ; مُيْسِرٌ (مَيْسِرٌ) rich, مُوِيْسِرٌ; مِيزَانٌ (مِوَزَانٌ) a pair of scales, مُوِيْزِيْنٌ.

- A REM. *شَيْءٌ*, a thing, commonly makes *شَوَى* (for *شَوَى*), and vulgarly *شَوَيْتَ*, instead of *شَيْئاً*. From *بَيْتٌ* a house, *شَيْخٌ* an old man, *عَيْنٌ* an eye or fountain, *بَيْضَةٌ* an egg, and *ضَيْعَةٌ* a farm, may be formed *بُوَيْتَ*, *شُوِيخٌ*, *عُوَيْنَةٌ*, *بُوَيْضَةٌ*, and *ضُوَيْعَةٌ*, but the regular forms are preferable. Conversely, *عِيدٌ*, a festival, though derived from the radical *عَوَدَ*, makes *عُعِيدَ*, following the plural *أَعْيَادٌ*.

277. If the second letter be either a servile *êlif*, or an *êlif*, the B origin of which is unknown, it is changed into *و*; as *شَوَاعِرٌ* a poet, *شَوَاعِرٌ*; *دَاهِيَةٌ* a calamity, *دَوَاهِيَةٌ*; *فَارِسٌ* a horseman, *فَوِيرِسٌ*; *خَاتَمٌ* a signet-ring, *خَوَاتِمٌ*; *دَابَّةٌ* an animal, *دَوَابَّةٌ* (for *دَوَابَّةٌ*); *عَاجٌ* ivory, *عَوِيجٌ*; *صَابَةٌ* a certain bitter tree, *صَوَابَةٌ*.

- REM. a. Words of the form *فَاعِلٌ*, in which the initial letter is *و*, change it into *أ* in forming the diminutive; e.g. *وَاصِلٌ*, *أَوَاصِلٌ*, not *وَوَاصِلٌ*. In other cases this change is optional, as in *أَرِيْقٌ* for C *أُورِقٌ*, formed according to § 283 from *أُورِقٌ*.

REM. b. Words of the form of *دَوَابَّةٌ* sometimes substitute *لَـ* for *يَـ*, to lighten the pronunciation, as *دَوَابَّةٌ* and *شَوَابَّةٌ*, the latter for *شَوَابَّةٌ*, from *شَابَةٌ* a young woman. [Comp. § 13, rem.]

278. If the third letter be weak, it coalesces with the preceding *يَ* of the diphthong *يَـ* into *يَـ*; as *غَلَامٌ* a youth, a slave, *غُلَيْمٌ*; *طَعَامٌ* food, *طُعَيْمٌ*; *أَكُولٌ* a glutton, *أَكَيْلٌ*; *ظَلِيمٌ* a male ostrich, *ظَلَيْمٌ*; *عَصَاٌ* a staff, *عُتَيٌ*; *أَسَدٌ* black, *أَسِيدٌ*; *جَدْوَلٌ* a brook, *جُدَيْلٌ*; *عُرْوَةٌ* a handle, *عُرَيْةٌ*. D

REM. a. The forms *جُدَيْلٌ* and *أَسِيدٌ* are also used.

REM. b. In words of which the second and third radicals are contracted into *يَـ*, these letters must be separated, and treated according to this rule and § 276; e.g. *طَوَى* (for *طَوَى*), *طَوَى*; *حَيَّةٌ* a snake, (*حَيَّةٌ*), *حَيَّةٌ*.

279. A quadriliteral or quinqueliteral, of which the last two A letters are *weak*, rejects one of them; as يَحْيَى *Yahyā* (*John*), يُحَى (for يُحْيَى); (for يُحْيَى); أُحْوَى *black*, أُحَى (for أُحْيَى); صَبَى *a boy*, صَبَى (for صَبَّى); عَدُوٌّ *an enemy*, عُدَى (for عَدِيٌّ); عَطَا *a gift, pay*, عَطَى (for عَطِيٌّ); سَمَا *the sky or heaven*, سَمِيَّة; إِدَاوَةٌ *a small water-skin*, (for إِدَاوِيٌّ); مُعَاوِيَةُ (*a man's name*), مُعِيَّة (for مُعِيَّة).

REM. Instead of أُحَى, some say أُحِيْوِي (accus. أُحِيْوِي, like B أُحِيْوِي, § 278, rem. a), others أُحِي (accus. أُحِي, for أُحِي, like أُحِي, § 278), and others still, but irregularly, أُحَى.—From مُعَاوِيَةُ the forms مُعِيَّة and مُعِيَّة are also said to be in use.

280. The infinitives of verba primæ و, which reject the first radical and take the fem. termination ة in exchange (§ 206), resume C the و in their diminutives; as وَعْدَةٌ *a promise*, وَعْدِيَّة; وَعْدَةٌ *affluence*, وَعْدِيَّة; وَجْدَةٌ *being spotted, spots*, وَجْدِيَّة.

REM. They are distinguished by the ة from the diminutives of the form فَعْل in the same verbs; such as وَعْدٌ from وَعْدٌ, etc.

281. Nouns which have lost their third radical,—whether they have the fem. termination ة or not,—recover it in the diminutive. D E.g. أَبٌ *a father* (أَبُو), أَبِي; أَخٌ *a brother* (أَخُو), أَخِي; دَمٌ *blood*, دَمِي; يَدٌ *a hand*, يَدِي; حَرْجٌ *vulva*, حَرْجِي; مَاءٌ *water*, مَائِي; مَوِي and مَوِي; شَاةٌ *a sheep or goat*, شَائِي; شَفَاةٌ *a lip*, شَفَائِي; أَمَةٌ *a maidservant*, أَمَائِي; لُغَةٌ *a dialect*, لُغَائِي; سَنَةٌ *a year*, سَنَائِي and سَنَائِي; هَنَةٌ *a thing*, هَنَائِي, هَنَائِي, and هَنَائِي.

REM. a. فَمٌ, *mouth*, of which the radical is فَوْه or فَوْه, forms its diminutive accordingly, فَوَائِي.

REM. b. A lost first or second radical is not restored, if the

A word consists of three letters, exclusive of the feminine ة; as نَاسٌ (for أَنْاسٌ) *people*, نُؤِيسٌ; هَارٌ (for هَآئِرٌ, § 240, rem. b) *feeble*, هُوَيْرٌ; مَيِّتٌ (for شَائِكٌ) *bristling (with weapons)*, شُوَيْكٌ; مَيِّتٌ (for مَيِّتٌ § 242) *dead*, مَيِّتٌ; خَيْرٌ (for خَيْرٌ) *good*, خَيْرٌ. Otherwise the diminutives would have been نُؤَيْسٌ, هَوَيْرٌ, شُوَيْكٌ, and مَيِّتٌ. [Words of the form فَاعِلٌ retain in the diminutive the termination —, as قُؤَيْضٌ from قَاضٍ *a judge*, رُوَيْعٌ from رَاعٍ *a pastor*. D. G.]

B 282. Those nouns which, after having lost their third radical, take a prosthetic ġlif, reject the ġlif, and recover their original letter. E.g. اِسْمٌ *a name*, سُمِيٌّ; اِبْنٌ *a son*, بَنِيٌّ; اِسْتُ *the anus*, سْتِيَّةٌ.

REM. The diminutives of اُخْتُ *sister*, بِنْتُ *daughter*, and هَنْتٌ *a thing*, are formed like those of اَخٌ, اِبْنٌ, and هَنْةٌ, and distinguished in the first two by the fem. termination; اُخْيَةٌ, اِبْنِيَّةٌ, هَنْيَةٌ (see § 281).

C 283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four*, فُعَيْعِلٌ (see § 269, rem. b). E.g. عُمَيْقٌ, مِعْطَفٌ; هُمَيْرٌ, هَمَامٌ; سُوَيْدٌ, اَسْوَدٌ; قُضِيٌّ, قَاضٍ; حُمَيْدٌ, حَامِدٌ; حُرَيْثٌ, حَارِثٌ; قُرَيْطُسٌ, قُرْطَاسٌ; عَصْفَرٌ, عَصْفُورٌ; اُرَيْقٌ or وُرَيْقٌ, اُورَقٌ; نَفِيعٌ, نَافِعٌ; مَعْيَدِيٌّ, مَعْدِيٌّ; قُعَيْسٌ, مَقْعَنَسٌ. This sort of diminutive is called تَصْغِيرُ التَّرْخِيمِ, *the softened or curtailed diminutive*.

284. With regard to this kind of diminutive the following rules are to be observed. (a) If a masc. noun ends in ـة, this termination falls away; e.g. حَارِثَةٌ (a name), حُرَيْثٌ. (b) Fem. nouns in ـى and ـاء reject these terminations and take ـة; as حُبْلَى, حُبَيْلَةٌ; حَمْرَاءٌ, حَمِيرَةٌ.

REM. Very irregular diminutives are: رَجُلٌ *a man*, رُوَيْجُلٌ; A
 عَشِيَّةٌ *smoke*, دُوَيْحَنٌ; مَغْرِبٌ *sunset*, مُغَيْرِبَانٌ; عَشِيٌّ or عَشِيَّةٌ
nightfall, عَشِيَّاتٌ, عَشِيَّاتٌ, عَشِيَّاتٌ, and عَشِيَّاتٌ; اِنْسَانٌ
a human being, اُنَيْسِيَانٌ; لَيْلَةٌ *a night*, لَيْلِيَّةٌ (compare the plur.
 لَيَالٍ for لَيَالِي); اَبْنٌ *sons* (plur. of اِبْنٌ); اَصْلَانٌ (derived
 from the plur. of اَصِيلٌ *the evening*), اَصِيْلَانٌ, and اَصِيَالٌ.
 Further, دِينَارٌ *a dinār*, دُنَيْنِيرٌ, and دِيَوَانٌ *a register, an account-book*, B
a collection of poems, a public office or bureau, دُوَيْوِيْنٌ, as if from
 دِيَوَانٌ and دِيَوَانٌ (see § 305, II., rem. b); دِيَبَاجٌ *brocade*, دُيَيْبِيْجٌ or
 دُيَيْبِيْجٌ, as if from دِيَبَاجٌ.

(η) *Some other Nominal Forms.*

285. (a) The form فُعْلَةٌ frequently means *a small piece* of C
 anything; as فِلْدَةٌ, قِطْعَةٌ, *a piece*, كِسْرَةٌ *a fragment*, جِذْوَةٌ *a firebrand*,
a live coal, خِرْقَةٌ *a rag*, فِرْقَةٌ *a sect*, حِصَّةٌ *a portion*, خِطَّةٌ *a piece of*
land, an allotment.—(b) The form فُعْلَةٌ is often used to signify *a small*
quantity, such as can be contained in a place at once; as قُبْضَةٌ *a*
handful; اَكْلَةٌ, لُقْمَةٌ, مُضْغَةٌ, *a morsel, a mouthful*; جُرْعَةٌ, بُلْعَةٌ, *a gulp,*
a sup or sip; شُرْبَةٌ *a draught (of water)*. It also denotes *colour*; as
 حُمْرَةٌ *redness*, صُفْرَةٌ *yellowness*, زُرْقَةٌ *a light blue*, دُكْنَةٌ *a blackish* D
brown.

286. (a) The form فِعَالٌ indicates *vessels and implements*; as
 إِنَاءٌ, وَعَاءٌ, *a vessel*, جِرَابٌ *a bag*, حِلَابٌ *a milk-pail*, خِلَالٌ *a wooden pin*,
 سِقَاءٌ *a water-skin*, شِرَاكٌ *the thong or strap of a sandal*, لِبَاسٌ *a garment*,
 رِدَاةٌ, *certain garments*, لِحَافٌ *a coverlet, a pelisse*.—(b) The form
 فُعَالٌ denotes *diseases*; as حُمَامٌ *a fever*, زُكَامٌ *a cold*, سُعَالٌ *a cough*,

- A ^أصَدَاعٌ *a headache*, طَحَالٌ, كُبَادٌ, *disease of the spleen* (طِحَالٌ), *of the liver* (كَبِدٌ)*.

287. (a) The form فَعَالَةٌ indicates a *post* or *office*; as كِتَابَةٌ the *post of secretary* (كَاتِبٌ); وَلَايَةٌ, عِمَالَةٌ, the *post of governor* (وَالٍ, عَامِلٌ); إِمَارَةٌ the *office of emir* (أَمِيرٌ); خِلَافَةٌ the *caliphate*; نِيَابَةٌ *deputyship* (نَائِبٌ); قِيَادَةٌ the *post of general* (قَائِدٌ); عِرَافَةٌ the *post of inspector, centurion, etc.* (عَرِيفٌ).—(b) The form فُعَالَةٌ denotes *small portions* which are broken off or thrown away; as بُرَادَةٌ, قِرَاضَةٌ, *filings*; بُرَايَةٌ *chips, shavings*; قُلَامَةٌ, قُصَاصَةٌ, *parings*; كُنَاسَةٌ, كُسَاحَةٌ, قُمَامَةٌ, *sweepings*; رُضَاصَةٌ *brayed or pounded fragments*; كُسَارَةٌ *broken pieces*; قُطَاعَةٌ *cuttings*; عَجَالَةٌ *a little food got ready in haste*; عَفَاوَةٌ *a small quantity of broth* (left in a borrowed pot, when it is returned). Some of these words admit of a masculine collective form فُعَالٌ, indicating a larger quantity, as دُقَاقٌ, حُطَامٌ, كُسَارٌ, رُضَاصٌ, قُمَامٌ, بُرَاءٌ.
- B
- C

288. The form فُعَالَةٌ (the feminine of فَعَالٌ, § 233) is frequently employed to designate (a) an instrument or machine, as doing something, or by means of which something is done, regularly and constantly; or (b) the place where something is constantly obtained or prepared.
- D E.g. بُرَادَةٌ *a vessel or stand for cooling water*; حَرَّاقَةٌ *a fire-ship, a galley*; رَعَادَةٌ, عَرَادَةٌ, دَبَابَةٌ, *engines of war*; طَرَّاحَةٌ *a mattrass or cushion*, *a fishing-net*; زَرَّاقَةٌ *a short javelin*; طَرَّادَةٌ *a spear, a bolt*; حَرَّاضَةٌ *a*

* [According to D. H. Müller (*Aṣmaʿī's Kitāb al-Fark*, p. 26 *seqq.*) the forms فُعَالٌ, فُعَالَةٌ and فَعِيلٌ are often used to denote excretions, as spittle or phlegm بُصَاقٌ, لُعَابٌ, مُجَاجٌ, مُجَاجَةٌ, رُوَالٌ, رُعَامٌ, (رُعَامٌ), لُعَامٌ; sweat رُعَافٌ, حَمِيمٌ, حُمَامٌ; blood issuing from the nose رُعَافٌ; excrements سُلَاحٌ; sperma سُلَالَةٌ; drippings قُطَارَةٌ. D. G.]

place where potash is made (by burning the plants called *حُرْبُ*); A
جَصَاصَةٌ a place where gypsum or plaster (*جِصٌّ*) is made; *كَلَّاسَةٌ* a
 chalk-pit or quarry (*كِلْسٌ*); *مَلَّاحَةٌ* a salt-pan or salt-mine (*مِلْحٌ*);
قَيَّارَةٌ a well of bitumen (*قَارٌ*); *جَبَّاسَةٌ* a place where gypsum is found
 or prepared; *زَّرَاعَةٌ* a land that is sown. Hence the tropical application
 of this form to persons, as an intensive (§ 233, rem. c).

REM. AS *فَعَالَةٌ* has been transferred from things to persons, as
 an intensive adjective, so also *فَاعِلَةٌ* (§ 233, rem. c); for *سَاقِيَةٌ* is B
 a camel that draws water, an irrigating machine, a water-wheel;
سَانِيَةٌ, a water-wheel and the camel that works it; *رَاوِيَةٌ*, a water-skin,
 a camel that carries or draws water; *دَاعِيَةٌ*, a call or invitation;
عَادِيَةٌ, a hindrance, an injury; etc.

2. The Gender of Nouns.

289. In respect of gender, Arabic nouns are divisible into three C
 classes; (a) those which are only masculine (*مَذَكَّرٌ*); (b) those which
 are only feminine (*مُؤَنَّثٌ*); (c) those which are both masc. and fem.,
 or, as it is usually phrased, of the common gender.

REM. a. None of the Semitic languages have what we call the
 neuter gender.

REM. b. Feminines may be either real or natural (*مُؤَنَّثٌ حَقِيقِيٌّ*),
 as *امْرَأَةٌ* a woman, *نَاقَةٌ* a she-camel; or unreal, unnatural (*غَيْرُ*
حَقِيقِيٌّ), or tropical (*مَجَازِيٌّ*), as *الْشَّمْسُ* the sun, *نَعْلٌ* a shoe or D
سَدَالٌ, *ظُلْمَةٌ* darkness, *بُشْرَى* good news.

290. That a noun is of the fem. gender may be ascertained
 either (a) from its signification, or (b) from its form.

a. Feminine by signification (*الْمُؤَنَّثُ الْمَعْنَوِيُّ*) are:—

(a) All common nouns and proper names which denote females,
 as *أُمٌّ* a mother, *عَرُوسٌ* a bride, *عَجُوزٌ* an old woman, *خَادِمَةٌ* a female

A servant]; مَرِيْمُ *Mary*, هِنْدُ *Hind*, سَعَادُ *Su'ād*, زَيْنَبُ *Zèinèb* [; or that are represented as females, as شَعُوبُ *Death*, ذُكَاةُ *the Sun*].

(β) Proper names of countries and towns, because the common nouns أَرْضُ, بُقْعَةٌ, مَدِينَةٌ, بَلَدَةٌ, and قَرْيَةٌ, are feminine*; as مِصْرُ *Egypt*, مُحَا *Mocha*. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامُ *Syria*, الْعِرَاقُ *él-Irāk*, هَجْرٌ, فَلَجٌ, دَابِقٌ, وَاسِطٌ, مَنَى; but they may also be inflected

B as diptotes, and are then feminine, as مَنَى, وَاسِطٌ, etc.

REM. The names of the quarters or directions, as قُدَامُ, أَمَامُ, *the front*, خَلْفُ, وَرَاءُ, *the rear*, may also be treated as feminine, following the gender of جِهَةٌ.

(γ) The names of the winds and the different kinds of fire, because the common nouns رِيحٌ, *wind*, and نَارٌ, *fire*, are feminine; as قَبُولُ *the east wind*, دُبُورُ *the west wind*, شَمَالُ *the north wind*, جَنُوبُ *the south wind*; سَقَرُ, جَحِيمٌ, سَعِيرٌ, *blazing fire*, [جَهَنَّمُ], لُظَى, *hell-fire*. Except إِعْصَارٌ *a dust-storm with whirlwinds*, which is masc.

(δ) The names of many parts of the body, especially those that are double; as يَدٌ *a hand*, رِجْلٌ *a leg or foot*, عَيْنٌ *an eye*, أُذُنٌ *an ear*, سِنٌّ *a tooth*, كَتِفٌ *a shoulder*, سَاقٌ *a shank*, رَحِمٌ *the womb*, اِسْتٌ *the anus*.

D REM. رَأْسٌ *the head*, وَجْهٌ *the face*, أَنْفٌ *the nose*, فَمٌ *the mouth*, صَدْرٌ *the breast*, ظَهْرٌ *the back*, [خَدٌ *the cheek*,] and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَحِمٌ, when it means *relationship*. [قَدَمٌ is sometimes masc. and so كَفٌّ.]

* [Some admit also the use of the masculine gender, because the word مِصْرُ is masc., بَلَدٌ masc. or fem. See Muḥaddasī, p. 7, l. 16 seq. D. G.]

(ε) Collective nouns (شِبْهُ الْجَمْعِ, resembling the plural), which A denote living objects that are destitute of reason, and do not form a nomen unitatis; as إِبِلٌ camels, ذَوْدٌ a herd of she-camels, غَنَمٌ sheep or goats.

b. Feminine by form (الْمَوْنَتُ اللَّفْظِيَّةُ) are:—

(α) Nouns ending in ة; as جَنَّةٌ a garden, ظُلْمَةٌ darkness, حَيَاةٌ, or حَيَوَةٌ life.

(β) Nouns ending in يَ or لَ (êlif makṣûra, § 7, rem. b), when B that termination does not belong to the root; as دَعْوَى a claim, a demand, نَجْوَى a secret, لَوْمَى blame, أُرْبَى misfortune, ذِكْرَى memory, دِفْلَى the oleander, ذِفْرَى the prominent bone behind the ear, مِعْزَى goats, بُرْهَى barley-grass, الدُّنْيَا the world, رُؤْيَا a vision or dream, بُشْرَى good news, حُمَى a fever.

REM. But those who say دِفْلَى, ذِفْرَى, مِعْزَى, and بُرْهَى, regard C them as masculine, the ي being considered as an اِلْحَاقِ [§ 252].

(γ) Nouns ending in لَ, when that termination does not belong to the root; as صَحْرَاءٌ, بَيْدَاءٌ, a plain or desert, ضَرَاءٌ harm, mischief, بَغْضَاءٌ hatred, قَاصِعَاءٌ a jerbou's hole, كِبْرِيَاءٌ glory (of God), pride (of man), خِيَلَاءٌ vainglory, arrogance, سَيْرَاءٌ a sort of striped cloth.

REM. A few nouns ending in ة, and those verbal adjectives D to which ة is added to intensify their signification (§ 233, rem. c), are masc., because they apply to males; e.g. خَلِيفَةٌ a successor, deputy, or caliph (compare in Italian *il podestà*), عَلاَمَةٌ very learned, رَاوِيَةٌ a traditionary.

291. The following is a list of nouns which are feminine, not by form or signification, but merely by usage.

A ^{أَرْضٌ} *the earth, the ground,
the floor.*

^{بُئْرٌ} *a well.*

^{حَرْبٌ} *war.*

^{خَمْرٌ} *wine.*

^{دِرْعٌ} *a coat of mail.*

^{دَلْوٌ} *a bucket.*

B ^{دَارٌ} *a house.*

^{رَحَى} *a mill.*

^{رِيحٌ} *wind.*

^{الشَّمْسُ} *the sun.*

^{ضَبُعٌ} *a hyæna.*

[^{طَاغُوتٌ} *idol.*]

^{عَرُوضٌ} *metre.*

C ^{عَصَا} *a staff.*

^{عُقَابٌ} *an eagle.*

^{عَقْرَبٌ} *a scorpion.*

^{عَيْرٌ} *a caravan.*

^{فَأْسٌ} *an axe.*

^{الْفِرْدَوْسُ} *Paradise.*

^{أَفْعَى} *a viper.*

[^{قَدُومٌ} *an adze.*]

^{كَأْسٌ} *a cup.*

[^{كَرِشٌ} or ^{كَرِشٌ} *the maw.*]

^{مَنْجُونٌ} *a water-wheel.*

^{مَنْجَنِيْقٌ} *a catapult.*

^{مُوسَى} *a razor.*

^{نَارٌ} *fire.*

^{نَعْلٌ} *a shoe or sandal.*

^{نَفْسٌ} *the soul.*

^{نَوَى} *a traveller's destination.*

REM. Of these ^{حَرْبٌ}, ^{خَمْرٌ}, ^{دِرْعٌ}, ^{دَلْوٌ}, ^{دَارٌ}, ^{رِيحٌ}, ^{ضَبُعٌ}, ^{مَنْجَنِيْقٌ}, ^{نَارٌ}, are occasionally used as masculine; whilst ^{دِرْعٌ} *a woman's shift*, ^{شِمْسٌ} *a collar or pendant*, and ^{فِرْدَوْسٌ} *a garden or park*, are masculine. Those who say ^{مُوسَى} instead of ^{مُوسَى}, regard the word of course as masculine.

D 292. Masculine or feminine are :—

(a) Collective nouns (^{أَسْمَاءُ الْجِنْسِ}), chiefly denoting animals and plants, which form a *nomen unitatis*; e.g. ^{حَمَامٌ} *pigeons*, ^{شَاةٌ} *sheep* or *goats*, ^{بَقَرٌ} *cattle*, ^{جَرَادٌ} *grasshoppers*, *locusts*, ^{نَحْلٌ} *bees*; ^{شَجَرٌ} *trees*, ^{نَخْلٌ} *palm-trees*, ^{تَمْرٌ} *dates*; [^{شَعِيرٌ} *barley* (gen. masc.)]; ^{سَحَابٌ} *clouds*, ^{لَبْنٌ} or ^{لَبْنٌ} *bricks*, ^{ذَهَبٌ} *gold*. These are masc. by form, fem. by signification (^{الْجَمَاعَةُ} *totality*).

[(b) Collective nouns (أَشْبَاهُ الْجَمْعِ or أَسْمَاءُ الْجَمْعِ), denoting A rational beings and not forming a nomen unitatis; e.g. قَوْمٌ *one's people or tribe*, رَهْطٌ *do.*, نَفَرٌ *a small number of men* (3—7), نَاسٌ *men* (gen. masc.), تَجَرٌ *a company of merchants*, رَكْبٌ *a company of wayfarers*, etc. But أَهْلٌ and آلٌ *one's family*, are masc. D. G.]

(c) The names of the letters of the alphabet, which are more usually feminine; as هَذِهِ الْأَلِفُ, or هَذَا الْأَلِفُ, *this elif*.

[(d) The nomina verbi (*maṣḍar*). One may say أُوجِعَنِي ضَرْبُكَ B and أُوجِعْتَنِي ضَرْبُكَ *your striking caused me pain**. D. G.]

(e) Words regarded merely as such. These may be masculine, following the gender of لَفْظٌ, or feminine, following that of كَلِمَةٌ or لُغَةٌ. A noun may also be masculine, taking the gender of أَسْرٌ; a verb, taking that of فَعْلٌ; and a particle, taking that of حَرْفٌ. But a particle is more usually feminine, following the gender of أَدَاةٌ. The C verb كَانَ, *to be*, seems by common consent to be taken as feminine (كَانَ الْأَنْقَاصُ, كَانَ الْأَتَّامَةُ). Such mere words are treated like proper names, and therefore do not take the article, as مَاءٌ هَذَا or هَذِهِ مَاءٌ, *this word* مَاءٌ (*water*).

(f) A considerable number of nouns, of which the following are those that most frequently occur.

[إِبْطٌ <i>the armpit</i> (gen. masc.).]	بَطْنٌ <i>the belly</i> (gen. masc.).	D
إِزَارٌ <i>an article of dress</i> .	بَعِيرٌ <i>camel</i> (gen. masc.).]	
آلٌ <i>the mirage</i> .	إِبْهَامٌ <i>the thumb or great toe</i>	
بَشَرٌ <i>a human being, human beings</i> .	(gen. fem.).	
	ثَدْيٌ <i>a breast (mammut)</i> .	

* [This seems to be the explanation of صَوْتُ being used as a fem. noun, *Ḥamāsa* 78, vs. 1, هَذِهِ الصَّوْتُ *this crying*. Comp. Lane. D. G.]

- A ثُعْلَبٌ *a fox.*
 جَنَاحٌ *a wing (gen. masc.).*
 حَالٌ *state, condition (gen. fem.).*
 حَانُوتٌ *a booth, a shop.*
 [خَيَالٌ *a phantom.*]
 أَرْبَبٌ *a hare (gen. fem.).*
 دُكَّانٌ *a shop.*
- B ذِرَاعٌ *cubit (gen. fem.).*
 ذَنْوَبٌ *a large bucket.*
 رُوحٌ *spirit, soul [when signi-
 fying a celestial being always
 masc.]*
 [رُقَاقٌ *a street or lane.*]
 زَنْدٌ *the upper of the two pieces
 of wood, used in producing
 fire (gen. masc.).*
- C سَبِيلٌ *a path, a road.*
 سُرَى *journeying by night.*
 سِكِّينٌ *a knife (gen. masc.).*
 سِلَاحٌ *a weapon, weapons.*
- D سُلْطَانٌ [prop. *authority, hence*
power, a sovereign.
 سَلَامٌ *peace.*
 سَلَمٌ *a ladder.*
 سَمَاءٌ *the sky or heaven, the
 clouds, rain.*
 [سُورٌ *a wall (gen. masc.).*]
 سُوقٌ *a market.*

- إِصْبَعٌ *a finger (gen. fem.).*
 صِرَاطٌ *a way, a road (via strata).*
 صَلَاحٌ *peace.*
 صَاعٌ *a measure for corn, etc.*
 ضَحَى *the forenoon.*
 ضَرْبٌ *white honey.*
 [ضُرْسٌ *a tooth.*]
 طَبَاعٌ *nature, natural disposi-
 tion [gen. fem.).*
 طَرِيقٌ *a road.*
 عَجْزٌ *the hinder part, the rump
 [gen. fem.).*
 عَرَسٌ *a wedding, a marriage.*
 عَسَلٌ *honey.*
 [عَنْبَرٌ *amberggris.*]
 عُنُقٌ *the neck.*
 عَنَكَبُوتٌ *a spider (gen. fem.).*
 فَرَسٌ *a horse [gen. fem.).*
 فُلْكَ *a ship.*
 [فِهْرٌ *a stone for bruising per-
 fume.*]
 قِدْرٌ *a pot, a kettle (gen. fem.).*
 قَفَا *the nape of the neck.*
 قَلِيبٌ *a well.*
 قَوْسٌ *a bow (gen. fem.).*
 كَبِدٌ *the liver.*

كِرَاعٌ *the tibia or shin-bone.*

لِسَانٌ *the tongue.*

لَيْلٌ *the night (gen. masc.).*

مِسْكٌ *musk (gen. masc.).*

مَعَى *an intestine (gen. masc.).* A

مِلْحٌ *salt (gen. fem.).*

[مُلْكٌ *dominion.*]

[هُدًى *the right direction.*]

REM. a. زَنْدٌ *the bone (either radius or ulna) of the fore-arm,* سَمَاءٌ *a roof or ceiling,* and usually عَرَسٌ *a wedding-feast,* are masculine. B

REM. b. The above list, and that contained in § 291, cannot lay claim either to absolute completeness or to perfect accuracy, since the usage of the language has varied considerably at different periods. For example, in later times فَمْرٌ *the mouth,* and مَرْكَبٌ *a boat or ship,* are used as feminine; whilst عَضُدٌ *the upper arm,* كَتِفٌ *the shoulder,* [كَرْشٌ *the maw,*] and بَيْتْرٌ *a well,* become masculine. The masculine gender too preponderates in later times over the feminine in words which were anciently of both genders, as نَارٌ *fire,* كَبِدٌ *the liver.* C

293. From most adjectives and some substantives of the masculine gender, feminines are formed by adding the terminations مَيِّ, مَيِّ, or مَيِّ (§ 290, b).

REM. Only مَيِّ is appended to the masculine without farther affecting the form of the word; مَيِّ and مَيِّ have forms distinct from the masculine, which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masculine feminines are formed, is مَيِّ; as عَظِيمٌ *great,* عَظِيمَةٌ; D
فَرِحٌ *glad,* فَرِيحَةٌ; نَدِمَانٌ *repentant,* نَدِمَانَةٌ; ضَارِبٌ *striking,* ضَارِبَةٌ;
مَضْرُوبٌ *struck,* مَضْرُوبَةٌ; جَدٌّ *a grandfather,* جَدَّةٌ *a grandmother;*
فَتًى (for فَتًى) *a young man,* فَتَاةٌ (for فَتَاةٌ) *a young woman.*

[REM. a. The hêmza of the termination مَيِّ of nouns derived from verbs tertîæ و or ي may be replaced, before ة, by the radical letter, as سَمَاوَةٌ from سَمَاءٌ, سَقَايَةٌ from سَقَاةٌ, a water-carrier, but the

- A forms with hēmza, as *سَقَاءَةٌ*, *غَزَاءَةٌ*, are preferable; comp. *Kāmil*, p. 87, l. 10—15, and below § 299, rem. c, § 301, rem. e.]

REM. b. *ة* is a compromise in orthography between the original *ت*, *at*, the old pausal form *ه*, *ah*, and the modern *ا*, *a*, in which last the *h* is silent (see the footnote to p. 7 supra). This view is confirmed by the comparison of the other Semitic languages; see *Comp. Gr.* 133—137.

- B 295. Feminines in *ى* are formed:—

(a) From adjectives of the form *فَعْلَانُ*, the feminine of which is *فَعْلَى*; as *غَضْبَانُ* *angry*, *غَضِبَى*; *سَكْرَانُ* *drunk*, *سَكْرَى*; *شَبَعَانُ* *sated*, *شَبَعَى*; *ظَمَأَى*, *عَطَشَى*, *ظَمِئَانُ*, *thirsty*, *عَطْشَانُ*; *غَرِئَانُ*, *hungry*, *غَرِئَى*; *مَلَأَانُ* *full*, *مَلَأَى*; *خَشِئَانُ* *timid, fearing*, *خَشِئَى*.

- (b) From adjectives of the form *أَفْعَلٌ*, when they have the superlative signification, and are defined by the article or by a following genitive, in which case the feminine is *فَعْلَى*; as *الْأَكْبَرُ* *the largest*, *الْكِبْرَى*; *الْأَصْغَرُ* *the smallest*, *الصَّغْرَى*; *الْأَعْظَمُ* *the greatest*, *الْعَظْمَى*; *كِبْرَى الْمَدِينِ* *the largest of the cities*.

REM. a. Adjectives of the forms *فَعْلَانُ* and *فَعْلَانٌ* form their feminine by adding *ة*; as *سَيْفَانُ* *tall and slender*, *سَيْفَانَةٌ*; *عُرْيَانُ* *naked*, *عُرْيَانَةٌ*.

- D REM. b. The feminine of *الْأَوَّلُ* (for *الْأَوَّلُ* or *الْأَوَّلُ*) *the first*, is *الْأَوَّلَى*; that of *الْآخَرُ* (for *الْآخَرُ*) *other, another*, *الْآخَرَى*. The latter word can be used indefinitely, because it is superlative only in form, not in signification. The numeral *أَحَدٌ*, *one*, has *إِحْدَى*.

REM. c. There are some feminine adjectives of the form *فَعْلَى*, not superlatives, without any corresponding masculines; as *أُنْثَى* *female, feminine*, *حُبْلَى* *pregnant*, *رَبِّى* *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in أَـ are formed from adjectives of the form أَفْعَل, which have not the comparative and superlative signification; as أَصْفَرُ *yellow*, صَفْرَاءُ; أَجْمَرُ *of pleasing aspect*, جَمْرَاءُ; أَحْدَبُ *hump-backed*, حَدْبَاءُ. Many of these adjectives are not in actual use in the masculine; as هَظْلَاءُ *heavy and continuous (rain)*, حَسَنَاءُ *beautiful*, شَوْكَاءُ *rough to the feel (a new dress)*, الْعَرَبُ الْعَرَبَاءُ *the Arabs of pure race*.

REM. The form فَعْلَاءُ sometimes serves as feminine to فَعْلَانُ, e.g. جَدْلَانُ *joyful*, جَدْلَاءُ; حَيْرَانُ *perplexed, amazed*, حَيْرِي and حَيْرَاءُ.

297. All adjectives have not a separate form for the feminine. The following forms are of both genders.

(a) فَعُولُ, when it has the meaning of فَاعِلُ (transitive or intransitive), and is attached to a substantive in the singular, or serves as predicate to a substantive or a pronoun in the singular; as اِمْرَءَةٌ صَبُورٌ وَشَكُورٌ *a patient and grateful woman*; رَجُلٌ صَبُورٌ وَشَكُورٌ *a patient and grateful man*; اِمْرَءَةٌ كَذُوبٌ *a lying woman*; رَجُلٌ كَذُوبٌ *a lying man*; كَانَتْ صَبُورًا *she was patient*; رَأَيْتُهَا صَبُورًا *I saw that she was, or I thought her, patient*; [بَقْرَةٌ شَبُوبٌ *a full grown antelope*]. But if no substantive or pronoun be expressed, فَعُولُ makes a feminine فَعُولَةٌ, and also if it has the meaning of مَفْعُولُ; as رَأَيْتُ صَبُورَةً *I saw a patient (woman)*; مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ *he has not a she-camel to ride, nor one to carry loads, nor one for milking, where رَكُوبَةٌ and حَمُولَةٌ = مَرْكُوبَةٌ and مَحْمُولَةٌ, whilst حَلُوبَةٌ = حَامِلَةٌ*.

REM. a. Exceptions are rare; as عَدُوٌّ *hostile, an enemy, fem.* عَدُوَّةٌ; [and again, لَا حَلُوبَ فِي الْبَيْتِ *there is no milch-ewe in the tent*, as we read in the tradition of Umm Ma'bad, نَاقَةٌ صَبُوتٌ or نَاقَةٌ ضَعُوتٌ and شَاةٌ جَزُوزٌ *a shorn sheep*. D. G.]

- A [REM. *b.* Hence the fem. nouns *صَعُودٌ* an *acclivity*, *كُودٌ* a *mountain-road difficult of ascent*, *حَدُورٌ* and *هَبُوطٌ* a *declivity*. D. G.]

(*b*) *فَعِيلٌ*, when it has the meaning of *مَفْعُولٌ*, and under the same conditions as *فَعُولٌ*; e.g. *عَيْنٌ كَحِيلٌ* an *eye adorned with kohl*, *إِمْرَأَةٌ جَرِيحٌ* a *wounded woman*, *فَتَاةٌ قَتِيلٌ* a *murdered woman*; but *رَأَيْتُ قَتِيلَةَ الْحُرُورِيَّةِ* I saw (the woman) whom the *Harūrīs* had murdered; *هَذِهِ أَكِيلَةُ سَبْعٍ* this is (a sheep) which has been (partly)

- B eaten by a beast of prey. If *فَعِيلٌ* has the meaning of *فَاعِلٌ* (transitive or intransitive), it forms a feminine in *ـة*; as *نَصِيرٌ* a *helper*, *نَصِيرَةٌ*; *سَفِيعٌ* an *intercessor*, *سَفِيعَةٌ*; *عَفِيفٌ* temperate, chaste, *عَفِيفَةٌ*; *مَرِيضٌ* sick, *مَرِيضَةٌ*.

REM. Exceptions in either case are rare. For example: *فَعْلَةٌ* *حَمِيدَةٌ* a *praiseworthy way of acting*, = *مَحْمُودَةٌ*; *اِخْصَلَتْ ذَمِيمَةً* a

- C *blameworthy habit*, = *مَذْمُومَةٌ*; and, on the other hand, *مِلْحَفَةٌ جَدِيدٌ* a *new wrapper*, *إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ* verily God's mercy is nigh unto them who do well.

(*c*) *مَفْعَلٌ*, *مُفْعَلٌ*, and *مُفْعِيلٌ*, which were originally *nomina instrumenti* (§ 228), but afterwards became intensive adjectives (§ 233, rem. *b*), under the same conditions as *فَعُولٌ* and *فَعِيلٌ*; e.g.

- D *إِمْرَأَةٌ مَغْشُرٌ* an *obstinate, self-willed woman*; *نَاقَةٌ مِذْعَانٌ* a *docile she-camel*; *جَارِيَةٌ مِعْطَارٌ*, or *جَارِيَةٌ مِعْطِيرٌ*, a *young woman who uses much perfume*; but *رَأَيْتُ مِعْطَارَةً* I saw (a woman) who uses much perfume.

REM. Exceptions are rare; as *مِسْكِينٌ* poor, *مِيقَانٌ* speaking the truth, fem. *مِسْكِينَةٌ*, *مِيقَانَةٌ* [; but *إِمْرَأَةٌ مِسْكِينٌ* is allowed. D. G.]

[(d) Those adjectives that are properly infinitives (§ 230, rem. c A and Vol. ii. § 136, a) e.g. *بُورٌ*, *جَدْبٌ*, *جُنُبٌ*, *دَنَسٌ*, *عَدْلٌ*, *عَمٌّ*, *قَلْبٌ*, *وَعْرٌ* and some others as *جَبَانٌ* etc. D. G.]

REM. Adjectives which are, by their signification, applicable to females only, do not form a feminine in *ة*, when they designate an action or state as natural and permanent, or, at any rate, as lasting for a certain period of time (*صِفَةُ ثَابِتَةٍ*); as *حَامِلٌ* pregnant, *طَامِثٌ*, *حَائِضٌ*, *بَارِرٌ*, *عَاقِرٌ*, barren, *كَاعِبٌ*, *نَاهِدٌ*, having swelling breasts, *مُغْصِرٌ*, *عَارِكٌ*, menstruating, [Ibn Hišām 15, last l. R. S.] *مَيْلَاتٌ*, *طَالِقٌ* divorced, *عَاطِلٌ* without ornaments, *حَاسِرٌ* with the head and bust naked, *مُرْضِعٌ* giving suck, *مُتِّمٌ* bearing twins, *مُطْفِلٌ* having a child or a young one with her, *مُشْدِنٌ* having a fawn with her, *مُجَرٌ* having a whelp with her, [*حَصَانٌ* chaste, *رَزَانٌ* staid, *عَانِسٌ* unmarried and of middle age] and likewise *مُرَاسِلٌ*, *مُطَرِّقٌ*, *مُعْضِلٌ*. But if they designate the said action or state as beginning, actually in progress, C or about to begin (*صِفَةُ حَادِثَةٍ*), they form a feminine in *ة*; as *هِيَ حَائِضَةُ الْيَوْمِ* she is menstruating to-day; *هِيَ طَالِقَةٌ غَدًا* she will be divorced to-morrow; *لِكُلِّ حَامِلَةٍ تَمَامٌ* every woman who is pregnant has her time or term; *يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ* on the day when ye shall see it, every woman who is suckling (in the act of giving suck) shall become heedless of that which she has been suckling. D

3. *The Numbers of Nouns.*

298. Nouns have, like verbs, three numbers, the singular, dual, and plural (see § 81).

299. The dual is formed by adding *تَانِ* to the singular (omitting, of course, the *tènwin*); as *كِتَابٌ* a book, *كِتَابَانِ*; *رَشَاءٌ* a fawn, *رَشَاءَانِ* or *رَشَائِنِ*.

REM. *a*. If the singular ends in ة, *e* is changed into ت (see § 294, rem.); as أُمَّة *a nation*, أُمَّتَان. But أَلِيَّة *a buttock*, and خُصْيَةٌ *a testicle*, usually make أَلْيَان and خُصْيَان.

REM. b. If the singular ends in a quiescent **ی** (یَی or یِی), which was originally **ی** *mobile* (compare § 167, α, β, a), it becomes so again in the dual; as **فَتًّی** a youth, for **فَتَّيَانٍ**; **رَحًّی** a mill, **رَحَّيَانٍ**; **حَمًّی** interdicted ground, **حَمَّيَانٍ**; **مَرَمًّی** a butt for shooting, **مَرَمَّيَانٍ**.

B حَبْلِيَّانِ; حَبْلِيَّ *pregnant*, قُتُوْبِيَّانِ *a legal opinion*, قُتُوْبِيَّ *مَرْمِيَّانِ*; حَبْلِيَّ *a legal opinion*, قُتُوْبِيَّ *pregnant*, حَبْلِيَّ *a legal opinion*, قُتُوْبِيَّ *pregnant*. From حِمْوَانِ the form حِمْوَانِ is said to occur. If the singular ends in a quiescent ا (اُ or اِ), which was originally و *mobile* (compare § 167, a, β, a), the و is restored in the dual; as عَصَا *a staff*, for عَصَوُ, عَصَوَانِ; قَفَا *the nape of the neck*, قَفَوَانِ.—If the singular of a quadriliteral noun ends in a quiescent ي, which was originally و, the و is *not* restored in the dual, but becomes ي *mobile*, as مِلْهِيَّ *a musical instrument* (from لَهَا for لَهَا), مِلْهِيَّانِ; مُسْمِيَّانِ; مُسْمِيَّ *purblind* (from عَشَى for عَشَى), مُسْمِيَّانِ; مُسْمِيَّ *named* (from إِسْمٌ for إِسْمٌ), مُسْمِيَّانِ; مُسْمِيَّ *rendered contented* (from رَضَى for رَضَى), مُسْمِيَّانِ. A solitary exception seems to be مِذْرَوَانِ *the upper parts of the two buttocks*, the singular of which, if used, would be مِذْرَى.

REM. c. The hêmza of the termination **اَءِ**, denoting the feminine (§ 296), becomes **و**; as **بَطْحَاءُ** a wide water-course or bottom, **صَحْرَاءُ** a desert, **صَحْرَاوَانِ** red, **حَمْرَاوَانِ** yellow, **صَفْرَاوَانِ**. Forms like **حَمْرَاءَانِ**, **صَحْرَاءَانِ**, and even **صَحْرَايَانِ**, are, however, said by some to be admissible.—In the termination **اَءِ**, when sprung from a radical **و** or **ي**, the hêmza may either be retained or changed into **و**, though the former is preferable; as **كِسَاءُ** a dress (for **كِسَاوُ**), **كِسَاءَانِ** or **كِسَاوَانِ**; **رِدَاءُ** a mantle (for **رِدَايُ**), **رِدَاءَانِ** or **رِدَاوَانِ**. Some, however, admit the forms **رِدَايَانِ**

- A constantly associated, in virtue either of natural connection or opposition, a dual may be formed from one of them, which shall designate both, and the preference given to the one over the other is termed *تَغْلِيْبٌ*, *the making it prevail over the other*. For example :
 أَبَوَانِ *father and mother*, from أَبُ *father* ; أَخَوَانِ *brother and sister*, from أَخٌ *brother* ; الْقَمَرَانِ *the sun and moon*, from الْقَمَرُ *the moon* ;
 الْمَشْرِقَانِ *the east and west*, from الْمَشْرِقُ *the east* ; [الْعِرَاقَانِ *Basra and Kūfa* ; الرَّقَّتَانِ *Raḡḡa and Rāfiḡa* ; الْفُرَاتَانِ *the Euphrates and Tigris** ;] الْحَسَنَانِ *ḡl-Ḥasan and ḡl-Ḥosèin*, from الْحَسَنُ *ḡl-Ḥasan* (the elder son of 'Alī) ; الْعَمَرَانِ 'Omar 'ibn ḡl-Ḥattāb and 'Abū Bèkr, from عَمْرٌ *'Omar*. Compare in Sanskrit *pitarau*, "father and mother," *bhrātarau*, "brother and sister," *rōḡasī*, "heaven and earth," *ahanī*, "day and night," *usāsau*, "morning and evening," *Mitrā*, "Mitra and Varuṇa," etc.
- C [REM. *g.* The Arabs like to designate two different objects by the dual of an adjective used as a substantive and denoting a quality that the two have in common, as الْإِبْرَدَانِ *the two coolest* (of things) for *morning and evening* ; الْأَطْيَبَانِ *the two best ones* for *eating and coitus* ; الْأَحْمَرَانِ *the two red ones* for *meat and wine* ; الْأَسْوَدَانِ *dates and water* ; الْأَبْيَضَانِ *milk and water* ; الْجَدِيدَانِ *or* الْأَصْغَرَانِ *the two new ones* for *the night and the day* ; الْأَضْغَرَانِ *the heart and the tongue* ; الْكُرَيْمَتَانِ *the two eyes* ; الْأَخْيَتَانِ *urine and dung or sleeplessness and disquietude of mind* ; الرَّافِدَانِ *the Tigris and Euphrates*. D. G.]
- D

REM. *h.* The dual is sometimes formed from broken plurals (§ 300, *b*), or from أَشْبَاهُ الْجَمْعِ (§ 290, *a*, *e*), to designate two bodies or troops (فِرْقَتَانِ or جَمَاعَتَانِ) of the objects in question. E.g. إِبِلَانِ *two herds of camels* (إِبِلٌ), غَنَمَانِ *two flocks of sheep* or

* [The dual of place-names in poetry sometimes means only the two sides of the town ; see Schol. on 'Ibn Hišām, p. 121, l. 16. R. S.]

goats (غَنَمٌ), جَمَالَانِ two herds of he-camels (from جَمَالٌ, pl. of أَمْرٌ (جَمَلٌ), لِقَاحَانِ two herds of milch-camels (from لِقَاحٌ, pl. of لِقْحَةٌ); بَيْنَ رِمَاحِ مَالِكٍ وَنَهْشَلِ between the (collected) spears of (the tribes of) Mālik and Nahšal (from رِمَاحٌ, pl. of رُمْحٌ); الْأُصُولُ the fundamental principles of theology (أُصُولُ الدِّينِ) and of law (أُصُولُ الْفَقْهِ), from أُصُولٌ, pl. of أَصْلٌ a root; [comp. in Hebrew הַמְּצִיּוֹת].

B

REM. i. Proper names of the class مُرَكَّبٌ مَرْجِيٌّ (§ 264) vary in their mode of forming the dual. If the first part of the compound be indeclinable and the second declinable, the latter takes the termination كَرِبَانِ; as مَعْدِي كَرِبَانِ, مَعْدِي كَرِبٌ. But if both parts be indeclinable, as in سَيِّوِيَّهٖ,—or, when taken together, form a proposition, as in تَأَبَّطَ شَرًّا,—recourse must be had to a periphrasis with ذُو possessor of; as ذَوَا تَأَبَّطَ شَرًّا, ذَوَا سَيِّوِيَّهٖ, two men called C Sibaueih or Ta'abbata šarran. If the first part be in the status constructus, it is simply put in the dual, as عَبْدَا مَنَافٍ two men called عَبْدُ مَنَافٍ 'Abd Menāf, أَبَوَا زَيْدٍ two men called أَبُو زَيْدٍ 'Abū Zēid, ابْنَا الزُّبَيْرِ two men called ابْنُ الزُّبَيْرِ 'Ibnu 'z-Zubēir. But in the case of compounds with أَبٌ, ابْنٌ, etc., it is allowable to put the second part in the dual likewise, as أَبَوَا زَيْدَيْنِ.

300. There are two kinds of plurals in Arabic.

D

(a) The one, which has only a single form, is called اَلْجَمْعُ اَلصَّحِيحُ, or اَلْجَمْعُ اَلْمُصَحَّحُ, the sound or perfect plural (pluralis sanus), and اَلْجَمْعُ اَلْسَّالِمُ, or جَمْعُ اَلْسَّلَامَةِ, the complete or entire plural, because all the vowels and consonants of the singular are retained in it.

(b) The other, which has various forms, is called اَلْجَمْعُ اَلْمَكْسُرُ,

- A or جَمْعُ التَّنْكِيسِ, *the broken plural (pluralis fractus)*, because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masculine nouns is formed by adding the termination سَارِقُونَ to the singular; as سَارِقٌ *a thief*, سَارِقُونَ. The pluralis sanus of feminine nouns, which end in سَارِقَةٌ, is formed by changing سَارِقَةٌ into سَارِقَاتٌ, as سَارِقَةٌ, سَارِقَاتٌ; of those which do not end in سَارِقَةٌ, by adding سَارِقَاتٌ to the sing., as مَرْيَمٌ *Mary*, مَرْيَمَاتٌ.

- REM. a. If the singular ends in ĕlif makṣūra, with or without tènwin (يَ or يِ),—or in kèsra with tènwin (يَ), arising out of يِ (§ 167, b, β),—or in a quiescent يِ preceded by kèsra (يِ), arising out of يِ,—then the rules laid down in § 166, b, a and β, and § 167, α, β, c, are to be observed. E.g. مُصْطَفَى, for مُصْطَفَى (§ 245), *chosen*, مُصْطَفَوْنَ, for مُصْطَفِيُونَ, and in the oblique cases مُصْطَفَيْنَ, for مُصْطَفِيَيْنَ; مُوسَى *Moses*, مُوسَوْنَ for مُوسِيُونَ, قَاضٍ, for قَاضِيُونَ, *a judge*, قَاضُونَ, for قَاضِيُونَ, and in the oblique cases قَاضِينَ, for قَاضِيَيْنَ; أَلْحَافِيٌّ, for أَلْحَافِيٌّ, *the barefooted*, أَلْحَافُونَ, for أَلْحَافِيْنَ, حُبْلَى *pregnant*, حُبْلَيَاتٌ, أَلْصَغْرَى *the smallest*, أَلْصَغْرَيَاتٌ; سُمَانِيٌّ *a quail*, سُمَانِيَّاتٌ.

- REM. b. The gèzma of the middle radical in feminine substantives of the forms فَعْلَةٌ and فَعْلَةٌ, فَعْلَةٌ and فَعْلَةٌ, derived from roots which are not mediæ radicalis geminatæ or mediæ و vel يِ, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases fètha. E.g. دَعْدٌ *Da'd*, دَعْدَاتٌ; أَرْضٌ *the earth, the ground*, أَرْضَاتٌ; جَفْنَةٌ, قَصْعَةٌ, جَفْنَةٌ, قَصْعَةٌ, *a dish*, جَفْنَاتٌ, قَصْعَاتٌ; عَبْلَةٌ, عَبْلَاتٌ, عَبْلَةٌ, قَصْعَةٌ, *a dish*, جَفْنَاتٌ, قَصْعَاتٌ; قَرْيَةٌ *a village*, قَرْيَاتٌ; غَدُوٌّ *a coming in the morning*, غَدَوَاتٌ; هِنْدٌ *Hind*, هِنْدَاتٌ or هِنْدَاتٌ; كِسْرَةٌ *a fragment*, كِسْرَاتٌ or كِسْرَاتٌ; جُمْلٌ *Gumli*, جُمْلَاتٌ or جُمْلَاتٌ.

جُمَلَاتُ ; ظُلْمَةٌ *darkness*, ظُلُمَاتُ or ظَلَمَاتُ ; غُرْفَةٌ *an upper chamber*, A
 غُرَفَاتُ or غُرْفَاتُ. In the forms فُعْلٌ and فُعْلَةٌ, the *gèzma* may also
 be retained, as كِسْرَاتُ, ظُلُمَاتُ, [غُرَفَاتُ]; but in فُعْلَةٌ this can
 be done only by poetic license, as رَفُضَاتُ from رَفُضَةٌ *looseness or*
slackness (of the joints), زَفَرَاتُ from زَفَرَةٌ *a sigh*. Names of men of
 the form فُعْلَةٌ have likewise فُعْلَاتُ, as طَلْحَةٌ *Talha*, طَلْحَاتُ ;
 حَمَزَةٌ *Hamza*, حَمَزَاتُ. The word عُرْسٌ or عُرْسٌ, *a wedding or*
marriage, has عُرْسَاتُ.—In فُعْلَةٌ, if the third radical be و, the form B
 فِعْلَاتُ is not admissible, as ذِرْوَةٌ *a summit*, ذِرْوَاتُ or ذِرَوَاتُ (but not
 ذِرَوَاتُ). A rare exception is جِرْوَاتُ from جِرْوَةٌ *a whelp*. [If the
 third radical be ي, the form فِعْلَاتُ is likewise disapproved. One
 may say لِحْيَاتُ, as كِسْرَاتُ, but not لِحِيَّاتُ, instead of which one
 uses لِحَى. R. S.]—In فُعْلَةٌ, if the third radical be ي, the form
 فُعْلَاتُ is inadmissible, as رُقِيَّةٌ *a charm*, كُلْيَةٌ *a kidney*, رُقِيَّاتُ, C
 كُلْيَاتُ (but not رُقِيَّاتُ, رُقِيَّاتُ).—If the middle radical be و or ي,
 the *gèzma* of these three forms is retained; as جَوَزَةٌ *a nut*, جَوَزَاتُ ;
 رَوْضَةٌ *a garden*, رَوْضَاتُ; بَيْضَةٌ *an egg, a helmet*, بَيْضَاتُ; عَيْبَةٌ *a fault*,
 بَيْعَةٌ (for دَيْمَةٌ) *a lasting, still rain*, دَيْمَاتُ; دَيْمَةٌ (for دَيْمَةٌ) *a church*,
 دَيْمَاتُ; دَوْلَةٌ (for دَوْلَةٌ) *a turn of fortune, a vicissitude*,
 دَوْلَاتُ. The vowel *fèṭḥa* is, however, admitted dialectically*,
 especially in the form فُعْلَةٌ, as جَوَزَاتُ, بَيْضَاتُ, دَيْمَاتُ, D
 دَوْلَاتُ.—Substantives of the forms فُعْلَةٌ, derived from verbs med.
 rad. gemin. always retain the *gèzma*; as ذَرَّةٌ *a mote*, ذَرَّاتُ; شِدَّةٌ
a charge or attack, شَدَّاتُ; عِدَّةٌ *a certain number, a few*, عَدَّاتُ;
 سُرَّةٌ *a navel*, سُرَّاتُ. The same is the case with all adjectives, as
 ضَخْمَةٌ *big*, ضَخَمَاتُ (not ضَخَمَاتُ); سَهْلَةٌ *easy*, سَهْلَاتُ; عِلْجَةٌ *fat*

* [Viz. in the dialect of Hudèil, according to Zamahsari, *Faṭḥ*,
 i. 43. D. G.]

- A *and strong*, عَلَجَاتٌ ; حُلُوتٌ *sweet*, حُلُوتٌ. Exceptions are, رُبْعَةٌ *of middle stature*, رُبْعَاتٌ or رُبْعَاتٌ, and لَجْبَةٌ *having little milk* (of a sheep or goat), لَجَبَاتٌ.

REM. c. If و and ي, as third radicals, reject their fêtha in the fem. singular, and become quiescent before ة, passing into ا (§ 214, and § 7, rem. c and d), they are restored in the plural along with the vowel. E.g. صَلَوَةٌ or صَلَاةٌ, *prayer* (for صَلَوَةٌ), صَلَوَاتٌ ; قَنَاةٌ,

- B *a cane, spear, tube* (for قَنَوَةٌ), قَنَوَاتٌ ; قَنَآةٌ, *a young woman* (for قَنِيَّةٌ), قَنِيَّاتٌ ; مُرْمَأَةٌ, *thrown* (for مُرْمِيَّةٌ), مُرْمِيَّاتٌ (compare § 167, α, β, α, with § 166, α).

REM. d. If the third radical has been elided in the sing. before ة, it may be restored in the plural or not, according to usage.

E.g. عِصَّةٌ (for عِضْوَةٌ or عِضْبَةٌ) *a thorny tree*, عِصَوَاتٌ and عِصْبَاتٌ ; سَنَةٌ (for سَنَوَةٌ or سَنْبَةٌ) *a year*, سَنَوَاتٌ and سَنَبَاتٌ ; شَفَّةٌ (for شَفْهَةٌ or شَفْوَةٌ) *a lip*, شَفَّاتٌ or شَفَوَاتٌ ; أَمَةٌ (for أَمَوَةٌ) *a female slave*, أَمَّاتٌ or أَمَوَاتٌ ; هَنَةٌ (for هَنَوَةٌ), *a thing*, هَنَوَاتٌ or هَنَاتٌ ; طَبَّةٌ (for طَبْوَةٌ) *the point of a weapon*, طَبَّاتٌ ; بُرَّةٌ (for بُرَوَةٌ) *an armlet, a ring*, بُرَّاتٌ ; ثُبَّةٌ (for ثُبْوَةٌ) *a troop or band*, ثُبَّاتٌ ; لُتَّةٌ (for لُتِيَّةٌ) *the gum*, لُتَّاتٌ ; رِئَةٌ (for رِئِيَّةٌ) *a lung*, رِئَّاتٌ ; مِئَةٌ (for مِئِيَّةٌ) *a hundred*, مِئَّاتٌ ; ابْنَةٌ or بِنْتُ—مِثَّاتٌ, *a daughter*, makes بَنَاتٌ ; and أُخْتُ (for أُخْوَةٌ), *a sister*, أُخَوَاتٌ.

- D REM. e. The hêmza in the terminations اِلْ and اِلْ is subject to the same rules in the plural as in the dual (§ 299, rem. c). Hence from صَحْرَاءُ, دَكَّاءُ, بَرْقَاءُ, سَمَاءُ, are formed صَحْرَاوَاتٌ, دَكَّاَوَاتٌ, بَرْقَاوَاتٌ, سَمَاوَاتٌ or سَمَوَاتٌ.—Words of five or more letters sometimes reject the terminations ي and اِ (see § 299, rem. c) ; as حَبَارَى, حَبَارِيَّاتٌ or حَبَارَاتٌ ; قَاصِعَاءُ *a jerboa's hole*, قَاصِعَاتٌ.

302. The pluralis sanus masc. is formed from :—

- (a) Proper names of men (excepting those which end in ة, as

(طَلْحَة), their diminutives, and the diminutives of common nouns A which denote rational beings; as عُثْمَانُونَ, عُثْمَانُ 'Othmān, عُبَيْدٌ 'Obèid (dimin. of عَبْدُ 'Abd), عُبَيْدُونَ; رَجُلٌ (dimin. of رَجُلٌ a man), رَجُلُونَ (dimin. of شَاعِرٌ) an inferior poet, شَوَيْعِرُونَ.

(b) Verbal adjectives which form their fem. by adding ة.

(c) Adjectives of the form أَفْعَلٌ, which have the comparative and superlative signification. [The corroboratives of كُلٌّ viz. أَكْتَعُ, أَجْمَعُ, etc. have also the plur. san. masc., though by their fem. sing. جَمَعَاءُ, B كَتَعَاءُ, etc. they might seem to belong rather to the class of adjectives exemplified by أَصْفَرٌ, etc. § 296. For the plur. fem. see § 304, II. 2, rem. D. G.]

(d) The relative adjectives in يّ.

(e) The words ابْنٌ (for بَنِيّ) a son, عَالِمٌ one of the four classes of created beings, أَرْضٌ the earth, أَهْلٌ one's family, إَوْزٌ the goose, ذُو the possessor (of a thing); which make بَنُونَ, عَالِمُونَ, أَرْضُونَ, C (rarely أَهْلُونَ), إَوْزُونَ and ذَوُونَ (used only in the construct state ذُو, see § 340, rem. c)*.

REM. a. Adjectives, however, have the plur. sanus masc. only when joined to substantives denoting rational beings.

REM. b. Plurales fracti are also formed from substantives and adjectives that have the plur. sanus masc., but more especially from adjectives when used substantively. D

REM. c. To the words enumerated under (e) may be added عِلِّيُّونَ, the highest heavens, and أُولُو or أَلُو (construct form of

* In a poem of ʿEn-Nābīga (Ahlw. App. 13, vs. 5) we find تَبْعُونَ from تَبَعَ, and in the commentary on the Diw. of Hudēil, p. 120, last l. بُوهُونَ from بُوهُ. We ought to mention also the expressions عَمِلَ بِهِ الْعَمَلِينَ and بَلَغَتْ مِنَّا الْبَلَاغِينَ, لَقِيتُ مِنْهُ الْبَرَحِينَ.

- A **أُولُونَ**, with the first syllable short, see § 340, rem. c), *possessors*, which have no singular; as also the numerals denoting the *tens*, from 20 up to 90 (§ 323). Further, **حُشٌّ** a *privy*, **حُشُونٌ**; **هَنْ** a *thing*, **هَنُونٌ**; **حِرٌّ** *vulva*, **حِرُونٌ**; and the rarer forms **أَبُونٌ**, **أَخٌ**, from **أَبٌ** and **أَخٌ**.

REM. d. Some fem. nouns in **ة**, especially those of which the third radical (و, ي, ه) has been elided, have a plur. *sanus masc.*, the termination **ة** disappearing entirely; as **حَرَّةٌ** a *stony, volcanic district*, **حَرُونٌ** (and, very irregularly, **أَحَرُونٌ**); **عَصَةٌ** a *thorny tree*, **عُصَنٌ**; **قُلَّةٌ** a *stick used by children at play*, **قُلُونٌ** [cas. obliq. **قَلِينٌ**]; **سَنَةٌ** a *year*, **سُنُونٌ**. From the oblique case of this last word, viz. **سِينِينَ**, arises a secondary formation **سِينِينَ** [like **مِئِينَ** § 325, rem. a. Comp. also ii. § 108].

- C REM. e. In proper names of the class **مُرَكَّبٌ مُزَجٌّ** (§ 264), the formation of the plural is analogous to that of the dual (§ 299, rem. h). Thus **مَعْدِيكِرْبُ**, in which the second member only is declinable, makes **مَعْدِيكِرْبُونٌ**; but **سَيَّوِيَّةٌ** and **تَّابَطُ شَرَّاءٌ**, which are wholly indeclinable, form **ذَوُو سَيَّوِيَّةٍ** and **ذَوُو تَّابَطٍ شَرَّاءٌ**, *men called Sibawih and Ta'abbata šarran*. Construct compounds, like **عَبْدُ أَبَا زَيْدٍ**, **مَنَاةُ ابْنِ الزُّبَيْرِ**, form **عَبْدُو مَنَاةٍ**, **زَيْدٌ**, and **أَبَاءُ زَيْدٍ**, **عَبْدُو مَنَاةٍ**, **ابْنُ الزُّبَيْرِ**, form **أَبْنَاؤُ الزُّبَيْرِ**, *men called 'Abd Menaf, 'Abū Zèid, and 'Ibnu 'z-Zubèir*;
- D but in the case of compounds with **أَبٌ**, **ابْنٌ**, etc., it is also allowable to say **أَبَاءُ زَيْدِينَ** and the like.—It may be added that compounds with **ابْنٌ**, when they are the names, not of persons, but of animals or other objects (see § 191, rem. b, 6), take the feminine plural **بَنَاتٌ** (from **بِنْتُ** or **بِنَّةٌ**); e.g. **ابْنُ عَرَسٍ** a *weasel*, **ابْنُ مَاءٍ** a *water-fowl*, **ابْنُ نَعَشٍ** any one of the stars in the tail of the Great Bear, **بَنَاتُ عَرَسٍ**, etc.

[REM. *f.* If a word in the status constructus is put in the plural, A the following genitive of possession may be put also in the plural, as *فَعْلُ الْقُلُوبِ* pl. *أَشْبَاهُ الْجُمُوعِ* or *أَشْبَاهُ الْجَمْعِ*; *أَصْحَابُ الْبُرْدِ* or *أَفْعَالُ الْقُلُوبِ* or *أَفْعَالُ الْقَلْبِ*; *بَيْتُ الْأَمَالِ* *كَيْلَالِي الْجَمْعِ* has *لَيْلَةُ الْجُمُعَةِ*; *أَصْحَابُ الْبَرِيدِ*; *بُيُوتُ الْأَمْوَالِ*; etc. D. G.]

303. The pluralis sanus fem. is formed from :—

B

(a) Proper names of women, and such names of men as end in *ة*; as *زَيْنَبُ* *Zaynab*, *زَيْنَبَاتُ*; *هِنْدُ* *Hind*, *هِنْدَاتُ*; *عَزَّةُ* *Azza*, *عَزَاتُ*; *طَلْحَةُ* *Talha* (a man's name), *طَلْحَاتُ* (§ 301, rem. b).

REM. According to some grammarians the plur. sanus fem. may be formed from *any* word ending in *ة*; as *طَبِيبَةٌ* a gazelle, *طَبِيبَاتُ*; *قَرْيَةٌ* a village, *قَرِيَّاتُ*; *عَلَّامَةٌ* a very learned man, *عَلَّامَاتُ*.

(b) Feminine adjectives, the masculine gender of which has the pluralis sanus.

(c) Feminine nouns in *يَـ* and *آَـ*; as *حُبْلَى* pregnant, *حُبْلَيَاتُ*; *ذِكْرَى* memory, *ذِكْرِيَّاتُ*; *ضَرَاءٌ* distress, *ضَرَاوَاتُ* (§ 301, rem. e); *حُبَارَى* a bustard, *حُبَارِيَّاتُ*.

(d) The names of the letters, which are usually feminine (§ 292, b); as *أَلِفٌ* an *ēlif*, *أَلِفَاتُ*; *مِيمٌ* an *m*, *مِيمَاتُ*.

(e) The names of the months; as *الْمُحَرَّمُ* the *Moharram*, *مُحَرَّمَاتُ*; *رَمَضَانُ* *Ramaḍān*, *رَمَضَانَاتُ*; *شَوَّالٌ* *Sauwāl*, *شَوَّالَاتُ*.

(f) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202); as *تَعْرِيفٌ* a definition, *تَعْرِيفَاتُ*; *إِقْطَاعٌ* a *feof*, *إِقْطَاعَاتُ*; *إِصْطِلَاحٌ* a technical term, *إِصْطِلَاحَاتُ*.

REM. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as *تَصْنِيفٌ*,

A **تَأْلِيفٌ**, *a literary composition, a book*, **تَصَانِيفٌ** (compare § 136); **تَأْرِيفٌ** *a date, an era, a chronicle*, **تَوَارِيفٌ**; **تَبَارِيفٌ** *distresses, difficulties*; **تَبَاشِيرٌ** *annunciations, prognostics*; **تَعَاجِيبٌ** *wonders, marvels*; **إِرْجَافٌ** *a false rumour*, **أَرَاكِيفٌ**; **إِسْنَادٌ** *a chain or series of authorities*, **أَسَانِيدٌ**.

B (g) Substantives of foreign origin, even when they denote persons; as **سُرَادِقٌ** *an awning, a tent*, **سُرَادِقَاتٌ**; **بِيْمَارِسْتَانٌ** *a hospital*, **شَادُرْوَانَاتٌ**; **شَادُرْوَانٌ** *a jet d'eau, a fountain*, **بِيْمَارِسْتَانَاتٌ**; **أَغَا** *an Aga*, **بَاشَا** *a Pasha*, **بَاشَوَاتٌ**; **أُسْتَا** (for **أُسْتَاذٌ**) *a teacher*, **أُسْتَوَاتٌ**.

(h) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as **سَبْحَلٌ** *a stout camel*, **سَبْحَلَاتٌ**; **حَمَامٌ** *a warm bath*, **حَمَامَاتٌ**; **جَمَادٌ** *an inanimate or inorganic thing*, **جَمَادَاتٌ**; **حَيَوَانٌ** *a living thing, an animal*, **حَيَوَانَاتٌ**; **عَقَارٌ** *landed property*, **عَقَارَاتٌ**; **مَاجَرَى** *an event or occurrence* (lit. **مَا جَرَى** *what happened or occurred*), **مَاجَرِيَّاتٌ**; **أَهْلٌ** *one's family or relations*, **أَهْلَاتٌ** or **أَهْلَاتٌ**, which some, however, derive (according to § 301, rem. b) from **أَهْلَةٌ**; **عَيْرٌ** *a caravan of loaded camels*, **عَيْرَاتٌ** or **عَيْرَاتٌ**; **سَمَاءٌ** *the sky or heavens*, **سَمَاوَاتٌ** (though this word is also masc.); **أَرْضٌ** *the earth or ground*, **أَرْضَاتٌ** (see § 301, rem. b); **مَنْجُونٌ** *a waterwheel*, **مَنْجُونَاتٌ**; **عُرْسٌ** or **عُرْسٌ** *a wedding or marriage*, **عُرْسَاتٌ**. From **أَرْبَعِينَ** *a collection of forty traditions* is formed **أَرْبَعِيَّاتٌ**.

(i) Verbal adjectives, which are used in the plural as substantives; as **كَائِنَاتٌ** *entities* (from **كَائِنٌ** *being*); **مَوْجُودَاتٌ** *beings* (from **مَوْجُودٌ** *found, existing*); **مَخْلُوقَاتٌ** *creatures* (from **مَخْلُوقٌ** *created*); **مُصَنَّفَاتٌ** *literary compositions, works* (from **مُصَنَّفٌ** *arranged, classified*);

مُجَلَّدَاتٌ bound books, volumes (from مُجَلَّدٌ covered with skin, A bound).

(j) All diminutives, except those specified in § 302, a; as جَبِيلٌ a hillock, جَبِيلَاتٌ; كُتَيْبٌ a little book, كُتَيْبَاتٌ.

304. The more common forms of the plur. fractus of substantives and adjectives, which are derived from trilateral roots, and in none of which (excepting أَفْعَلٌ) does any letter precede the first radical, are B twenty-nine in number. The following is a list of these forms, with the principal corresponding singulars, and examples.

Plur. Fract.

I. فُعْلٌ.

Sing.

1. فُعْلَةٌ; as تُحْفَةٌ a present, تُحْفٌ; رُكْبَةٌ a knee, رُكْبٌ; غَرَّةٌ the white spot, or blaze (Germ. Blässe), on a horse's forehead, قُبْبٌ; قُبْبٌ [a leather tent,] a dome, قُبْبٌ; غُرٌّ; أُمَّةٌ a nation, أُمَرٌ; كُورَةٌ a district (Gr. χώρα), كُورٌ; جُذْوَةٌ a fire-brand, جُذْوٌ (for جُذْيٌ or جُذْوٌ, § 213); كُلْيَةٌ a kidney, كُلْيٌ (for كَلْيٌ); [بُهْمٌ courageous, بُهْمَةٌ].

2. فُعْلَى, fem. of أَفْعَلٌ as a superlative (§ 234 and § 295, b); as الْعُظْمَى the largest, الْكُبْرَى; الْعُظْمَى the smallest, الْكُبْرَى; الْعُظْمَى the greatest, الْعُظْمَى; الْأُولَى the first (fem. of الْأَوَّلُ), الْأَوَّلَى; الْعُظْمَى the highest, الْعُظْمَى.

REM. Similarly أُخْرَى other, another (fem. of آخَرُ, see D § 295, rem. b), أُخْرَى, without tənwin.

3. فُعْلَةٌ (especially from verba mediæ rad.), rare; as دَوْلَةٌ a turn of fortune, a dynasty, دَوْلٌ; نَوْبَةٌ a turn, نَوْبٌ; قَرْيَةٌ a village, قَرْيٌ (for قُرَى, § 213); لِحْيَةٌ a beard, لَحْيٌ (for لَحْيٌ); حُلْيَةٌ a trinket, حُلْيٌ (for حُلْيٌ).

A *Plur. Fract.*II. *فُعْلٌ*.

Sing.

1. *أَفْعَلٌ*, not comparative and superlative (§§ 232 and 235); as *أَحْمَرٌ* red, *حَمِرٌ*; *أَحْدَبٌ* humpbacked, *حَدْبٌ*; *أَصَمٌ* deaf, *صَمٌّ*; *أَبْيَضٌ* white, *بَيْضٌ* (for *بَيْضٌ*); *أَسْوَدٌ* black, *سَوْدٌ* (for *سَوْدٌ*); *أَعْمَى* blind, *عَمَى*.

B

2. *فَعْلَاءٌ*, fem. of *أَفْعَلٌ*, not comparative and superlative (§ 296); as *صَفْرَاءٌ* yellow, *صَفْرٌ*; *عَرَجَاءٌ* lame, *عَرْجٌ*; etc. [Accordingly *بَيْدَاءٌ* a desert has *بَيْدٌ*.]

REM. *بَتَعَاءٌ*, *بَصَعَاءٌ*, *كَتَعَاءٌ*, *جَمَعَاءٌ* (fem. of *أَجْمَعٌ*, etc., corroboratives of *كُلٌّ* all), make *بَتَعٌ*, *بَصَعٌ*, *كَتَعٌ*, *جَمَعٌ*, without *tènwin* [§ 309, a, δ], all together. [Comp. § 302, c, and vol. ii. § 137 and rem. c.]

C

3. *فَعَالٌ*, *فُعَالٌ*, *فُعَالٌ*, derived from verba med. rad. *و*; as *عَوَانٌ* a middle-aged married woman, *عُونٌ* (for *عُونٌ*); *نَوَارٌ* timid, retiring (of a woman), *نُورٌ*; *بَوَانٌ* the pole of a tent, *بُونٌ*; *أَوَارٌ* heat, *سُورٌ*; *سَوَارٌ* a bracelet, *خُونٌ*; *أُورٌ*. [They may be contractions from original *فُعَلٌ*, as e.g. *سَوَاكٌ* a tooth-stick, has certainly both *سُوكٌ* and *سَوُوكٌ*. R. S.]

D

4. *فَاعِلٌ*, derived from verba med. rad. *و*; as *عَائِدٌ* having newly had young, *عُوْدٌ* (for *عُوْدٌ*); *عَائِطٌ* [and *حَائِلٌ* farrow,] not bearing young for some years, *عُوطٌ* [or *عَيْطٌ*, *حُولٌ*]. [Also in some other cases, as *فُرَّةٌ* from *فَارَةٌ* and *بُزْلٌ* from *بَزْلٌ*. They may, however, be contractions from *فُرَّةٌ* and *بُزْلٌ* (comp. III. 5, rem.). D. G.]

[REM. *نَاقَةٌ* a she-camel has *نُوقٌ*.]

III. *فُعْلٌ*.

1. *فَعَالٌ*, *فُعَالٌ*, *فُعَالٌ*, not derived either from verba mediæ rad.

Plur. Fract.

A

III. فَعْلٌ continued.

Sing.

geminatæ or verba tertiæ rad. و et ي as رَدَاحٌ a large bowl or dish, رُدْحٌ; قَذَالٌ the neck, قُذْلٌ; سَيَالٌ a mimosa tree, سَيْلٌ; خِمَرٌ a veil, خِمَارٌ; فُرْشٌ a bed, فِرَاشٌ; كُتُبٌ a book, كِتَابٌ; حِصَانٌ a stallion, حُصْنٌ; سِوَاكٌ a tooth-stick, سُوكٌ; قُرَادٌ Saturday, شِيرٌ; كُرْعٌ the shinbone of an animal, كِرَاعٌ; قُرْدٌ a tick, قُرْدٌ.

B

REM. Exceptions are حَجَاجٌ the bone over the eye, عُنُنٌ a rein, عِنَانٌ; حُجْجٌ. [A rare case is أَنْثٌ from أَنْثَى female, as though it were formed from إِنَاثٌ.]

2. فَعُولٌ, فَعِيلَةٌ, فَعِيلٌ, not derived from verba tertiæ rad. و et ي as سَرِيرٌ; كُثْبٌ a sandhill, كَثِيبٌ; قُضْبٌ a twig or rod, قَضِيبٌ; مَدِينَةٌ a city, مَدِينَةٌ; سَفِينَةٌ a ship, سُرٌّ; عَمُودٌ a pillar, عَمُودٌ; صَحِيفَةٌ a leaf or page, صُحُفٌ; مُدُنٌ; رُسُلٌ a message, a messenger, رُسُلٌ.
3. فَعُولٌ, فَعِيلٌ, verbal adjectives not having a passive signification, and not derived from verba tertiæ rad. و et ي as نَذِيرٌ one who warns, نَذِيرٌ; صَبُورٌ patient, صَبْرٌ; ذَلُولٌ docile, [a dromedary,] ذُلٌّ; بَيُوضٌ laying many eggs, بَيَوضٌ; غَيُورٌ jealous, غَيْرٌ; دُلِّلٌ.
4. فَعْلٌ, فَعْلَةٌ, فَعْلٌ, rare; as سَقْفٌ a roof, سَقْفٌ; سَحْلٌ a thin, white piece of cloth, سَحْلٌ; أَسَدٌ a lion, أَسَدٌ; فَلَكَ a sphere, the heavens, فَلَكَ; وَتَنٌ an idol, وَتَنٌ; بَدَنَةٌ a victim for sacrifice, بَدَنٌ; خَشَبَةٌ a piece of wood, خَشَبٌ; أَجَمَةٌ a brake or thicket, أَجَمٌ; نَمِرٌ a leopard, نَمِرٌ; خَشِنٌ rough, خَشِنٌ; ضَبْعٌ a hyæna, ضَبْعٌ.

A *Plur. Fract.*III. *فُعْلٌ* continued.

Sing.

5. *فَاعِلٌ*, rare; as *تَاجِرٌ* a merchant, *تُجَرٌ*; *بَازِلٌ* a full-grown camel, *بُزُلٌ*.

REM. The form *فُعْلٌ* is admissible in all these cases*, unless the word comes from a radical mediæ geminæ; e.g. *كُتِبَ* (for *كُتِبَ*), *بُيِّضَ* (for *شُيِّرَ*), *شِيرٌ* [*عُدُرٌ*, *بُشُرٌ*], *أُسْدٌ*, *رُسُلٌ*, *قُضِبَ*, *كُتِبَ*.
 B *بُيِّضَ*, instead of which *بُوضَ* is sometimes used), *نَيْبٌ* full-grown she-camels (for *نَيْبٌ*), from *نَابٌ* (for *نَيْبٌ*). Forms like *لَذِيذٌ* pleasant, *ذُبَابٌ* the common fly, *ذُبٌ*, are rare. Sometimes the damma of words med. rad. gemin. is changed into fetha, as *سَرِيرٌ* *سُرُرٌ*; *جَدِيدٌ* new, *جُدُدٌ* or *جَدَدٌ*.

IV. *فَعْلٌ*.

- C 1. *فُعْلَةٌ*; as *قِطْعَةٌ* a piece, *قِطْعٌ*; *حِكْمَةٌ* a maxim, *حِكْمٌ*; *لِمْةٌ* a lock of hair, *لِمٌ*; *سِيرَةٌ* mode of walking, manner of living, character, *سِيرٌ*; *إِسْوَةٌ* an example or pattern, *إِسَى* (for *إِسَى*); *بُنْيَةٌ* a building, *بُنَى*; *رِشْوَةٌ* a bribe, *رِشَا* or *رِشَى*.
 2. *فُعْلَةٌ*, rare; as *خَيْمَةٌ* a tent, *خَيْمٌ*; *ضَيْعَةٌ* a farm, *ضَيْعٌ*; *بَدْرَةٌ* a skin for milk, *بَدْرٌ*; *هَضْبَةٌ* a shower of rain, *هَضْبٌ*; *تَارَةٌ* a time, *تَبَرٌ*; *قَامَةٌ* a fathom, *قَيْمٌ*; *ثَلَّةٌ* a flock of sheep, *ثَلَلٌ*.
 D

V. *فَعَالٌ*.

1. *فُعْلٌ* (not primæ or secundæ rad. *ى*), *فُعْلٌ*, *فُعْلٌ*; as *بَحْرٌ* a sea,

* [Again, *شُدْفٌ* Persian curved bows (Tabarī, i. 957, l. 1) is said to be the plural of *شُدْفَةٌ*. R. S. It may be a poetical license for *شُدْفٌ*. For, as a rule, just as the form *فُعْلٌ* may be changed into *فُعْلٌ* (على مذهب التعويض), so *فُعْلٌ* may be replaced by *فُعْلٌ*.]

Plur. Fract.

A

V. *فَعَالٌ* continued. *Sing.*

بِخَارٌ; ثَوْبٌ *a piece of cloth, a dress*; ثِيَابٌ *a gazelle*,
 ذِيئَابٌ; رِيحٌ *a wind*; قِدَاحٌ; قِدَاحٌ *an arrow*; قِدَاحٌ;
 ظِلٌّ *a shade, a shadow*; ظِلَالٌ; رُمُحٌ *a spear*; رِمَاحٌ;
 خُفٌّ *a boot*; خِفَافٌ.

2. فَعْلَةٌ, فَعْلَةٌ (rare), فَعْلَةٌ; as قَصْعَةٌ *a dish*; قِصَاعٌ; مَرَّةٌ *an occasion*, B
a time; مِرَارٌ; رَوْضَةٌ *a garden*; رِيَاضٌ; ضَيْعَةٌ *a farm*; ضِيَاعٌ;
 لِقْحَةٌ *a milch-camel*; لِقَاجٌ; رُقْعَةٌ *a scrap of cloth or paper*,
a note; رِقَاعٌ; بَقْعَةٌ *a low-lying, level district*; بِقَاعٌ; قُبَّةٌ *a*
dome; قِبَابٌ.

REM. اِمْرَأَةٌ, *a woman*, has a plural of this form, نِسَاءٌ.

3. فَعْلٌ, فَعْلَةٌ, not derived from verba mediæ rad. geminatæ or C
 tertie rad. و et ي; as جَبَلٌ *a hill*; جِبَالٌ; جَمَلٌ *a he-camel*,
 حَسَنٌ, fem. ثَمَرٌ *a fruit*; ثَمَرَةٌ; رِقَابٌ; رَقَبَةٌ *the neck*; جِمَالٌ;
 حَسَنَةٌ, handsome, حَسَانٌ.
4. فَعْلٌ; as رَجُلٌ *a man*, رِجَالٌ; سَبُعٌ *a beast of prey*, سِبَاعٌ;
a hyæna, ضِبَاعٌ.
5. فَعْلٌ, fem. فَعْلَةٌ, verbal adjectives; as صَعْبٌ *difficult*, صِعَابٌ; D
 عَذْبٌ *sweet*, عِذَابٌ; صَلْبٌ *hard*, صَلَابٌ.
6. فَعْلٌ; as رُطْبٌ *fresh ripe dates*, رِطَابٌ; رَبْعٌ *an early born*
camel's colt, رَبَاعٌ; هَبْعٌ *a late born camel's colt*, هِبَاعٌ.
7. فَعْلَى, not fem. superlatives; as اُنْثَى *female*, اِنَاثٌ; خُنْثَى
a hermaphrodite, خِنَاثٌ.

A *Plur. Fract.*V. *فَعَالٌ* continued.*Sing.*

8. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *نَدَمَانٌ* *repentant*, *خِمَاصٌ* *lean, slim*, *نَدَامٌ*.

9. *فُعْلَانٌ*, fem. *فُعْلَى*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *غَضَبَانٌ* *angry*, *غَضَابٌ*; *رَيَّانٌ*, f. *رَيَّا*, *satisfied with drink*, *رَوَّاءٌ*.

B

10. *فَعِيلٌ*, fem. *فَعِيلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كِبَارٌ*; *كَرِيمٌ*, *شَرِيفٌ*, *noble*, *ضَعْفٌ*, *ضَعِيفٌ*; *مَرِضٌ*, *مِرَاضٌ*; *شِرَافٌ*, *كِرَامٌ*; *طَوِيلٌ* *long*, *طَوَالٌ* (rarely *طَيَالٌ*); *لَثِيمٌ* *base*, *لَثَامٌ*; *جَيِّدٌ* (for *جَوِيدٌ*) *good*, *جَيَادٌ*; *خَيْرٌ* (for *خَيْرٌ*, *خَيْرٌ*) *good*, *خَيَارٌ*.

C

REM. From words *tertiae rad.* *و* et *ى* this form is rarely used; as *نَقَاءٌ*, *نَقِيٌّ* *pure*. An example of the passive signification is *فَصِيلٌ* *a weanling*, *فَصَالٌ*.

11. *فَاعِلٌ*, verbal adjectives; as *صَاحِبٌ* *a companion*, *صَحَابٌ*; *قَائِمٌ*, *نِهَالٌ*, *نَهَالٌ* *drinking, thirsty*, *تَجَارٌ*, *تَاجِرٌ* *a merchant*, *نَيَامٌ*, *نَيَامٌ* *sleeping*, *نَائِمٌ*, *قِيَامٌ*, *قِيَامٌ* *standing*, *رَاعٍ* (for *رَاعِيٌّ*) *a shepherd*, *رَوَّاءٌ*, *رَوَّاءٌ* *fat*, *رَوَّاءٌ*.

D

[REM. a. Rare cases are *جَوَادٌ* from *جَوَادٌ* *a courser*; *بَطْحَاءٌ* from *بَطْحَاءٌ* *the channel of a torrent*; *عَجَافٌ* from *عَجَافٌ* fem. *عَجَفَاءٌ* *lean*; *عِشَارٌ* and *نِقَاسٌ* from *عِشَارٌ* and *نِقَاسٌ* and *نَفْسَاءٌ*.]

[REM. b. The plural *فُعَالٌ* is said to occur in a few words (see *Ḥarīrī*, *Dorrat*, ed. Thorb. 97 seq. and *Hafāḡī*'s comm.

Plur. Fract.

A

V. فَعَالٌ continued.

Sing.

141 seq.) as بُسَاطٌ from بُسِطَ a she-camel with her own calf, ثُنَائٌ from ثُنِيَ a sheep or goat in the second year, رُحَالٌ from رُحِلَ or رُحِلَ a ewe lamb, رُذَالٌ from رُذِلَ mean, رُعَاءٌ from رَاعَ a shepherd, صُبَّاءٌ from صَابِئٌ a Sabian (see the Gloss. to Ṭabarī). Some say that it is another form for فَعَالٌ, others B that it is really a collective (اسْمُ جَمْعٍ). D. G.]

VI. فُعُولٌ.

1. فُعُولٌ; as بُحُورٌ a sea, نَفْسٌ the soul, نُفُوسٌ; كُهُولٌ a middle-aged man, كُهُولٌ; ضُرْسٌ a molar tooth or grinder, ضُرُوسٌ; جِلْدٌ a skin, جُلُودٌ; جُنْدٌ a military force, C جُنُودٌ; بُرْدٌ a robe, بُرُودٌ; جَيْشٌ an army, جُيُوشٌ; جِيدٌ the neck, دُلْبٌ (for دَلْبُ) a bucket, ظَبْيٌ a gazelle, ظَبْيٌ (for ظَبُوبٌ); and, by assimilation of the vowels, دِلْبٌ (comp. § 215).

REM. a. From words med. rad. و of the forms فَعُولٌ and فُعُولٌ this plural is rare; e.g. قَوُوجٌ a troop, قَوُوجٌ; حَوُولٌ a year, حَوُولٌ (or حَوُولٌ). قَوْوسٌ a bow, usually makes قُوسِيٌّ or قُوسِيٌّ, D as if from قُوسٌ.

REM. b. In words med. rad. ي the vowel of the first syllable is sometimes assimilated to the second radical, as بَيْتٌ a house, بَيْوتٌ or بَيُوتٌ; شَيْخٌ an old man, a chief, a doctor, شَيْوُخٌ or شَيُوخٌ; عَيْنٌ an eye, عَيُونٌ or عَيُونٌ (comp. § 269, rem. c).

2. كَبْدٌ; نُدُوبٌ, نَدَبٌ; أُسُودٌ a lion, أُسْدٌ; فُعُولٌ; فُعُولٌ.

A *Plur. Fract.*VI. *فُعُولٌ* continued.

Sing.

the liver, كُبُودٌ ; وَعِلٌ *a mountain-goat*, وَعُولٌ ; مَلِكٌ *a king*,
 عَصَاٌ *a staff*, نُبُوبٌ (for نَيْبٌ) *a canine tooth*, نَابٌ ; مُلُوكٌ
 عَصَى (for عُصَى), or by assimilation عَصَى ; دَمٌ *blood* (for
 دَمِيٌّ or دَمِي, دَمُو, دَمَى).

B

REM. From words med. rad. و of the form فَعَلٌ this
 plural is rare; as سَاقٌ (for سَوَقٌ) *a stem or trunk*, سَوَوَقٌ (or
 سَوَوَقٌ).

3. فَعْلَةٌ, rare; as بَدْرَةٌ *a skin for milk, a purse of money*,
 حُرُوبٌ ; خُرْبَةٌ *a hole*, حُقُوبٌ ; حَقْبَةٌ *a period of time*, بُدُورٌ ;
 دَوَاةٌ ; شُعُوفٌ *a top or summit*, شَعَفَةٌ ; حُقُوقٌ *a casket*, حَقَّةٌ
 C an inkhorn, دَوِيٌّ or دَوِي.

4. فَاعِلٌ, verbal adjectives, not mediæ rad. gemin. or med. rad. و
 vel ي ; as وَقُوفٌ, وَقِفٌ *standing*, جَالِسٌ, قَاعِدٌ, جُلُوسٌ *sitting*,
 شُهُودٌ, شَاهِدٌ *a witness*, عَاتٍ *proud, wicked*, عَتِيٌّ (for
 عَتَوِيٌّ) or عَتِيٌّ *weeping*, بَاكِ, بَكِيٌّ or بَكِي.

[REM. Rare cases are ضُلُوعٌ from ضَلَعٌ *a rib*;

D

أُرُومٌ from أَرِمٌ (أَرِمٌ) *a stone set up*; ظُرُوفٌ from ظَرِيفٌ *elegant*.]

VII. *فُعُلٌ*.

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et
 ي (with rare exceptions); as سَاجِدٌ *prostrating oneself*, سَجَدَ ;
 نَيْمٌ and نَوْمٌ *sleeping*, نَامَ ; سَمِرٌ *conversing at night*, سَمِرَ ;
 صَائِلٌ *fasting*, صَامَ and صِيَمَ ; شَائِلٌ *pregnant*, شَوَّلَ and شَيْلَ ;

Plur. Fract.

A

VII. فَعْلٌ continued. Sing.

[طَلَّقَ *repudiated*, طَالَى *menstruating*, حَائِضٌ *absent*, غَيْبٌ *a soldier*, غَزَى (for غَزَى or غَزَوْ, § 213).

2. نُوحٌ, fem. of the preceding; as نَائِحَةٌ *mourning*, فَاعِلَةٌ.

REM. a. The substitution of *kèsr* for *damm* is allowable in the first syllable of فَعْلٌ from verba med. و et ي, in which case the و must be changed into ي; as خِيفٌ for خُيفٌ, حُوفٌ, خَوَفٌ, from خَائِفٌ *fearing*; صَائِمٌ, from صَائِمٌ *fasting*; etc.

[REM. b. Anomalous is أُعْزِلٌ from عَزَلٌ *having no weapon*.]

VIII. فُعَالٌ.

فَاعِلٌ, verbal adjectives, not derived from verba tertiae rad. و et ي [or med. gem.] (with rare exceptions); as حَكَمٌ *a judge*, حَاكِمٌ; تَابِعٌ *a follower*, تَبَاعٌ; صَانِعٌ *an artisan*, صَنَاعٌ; كَافِرٌ *an unbeliever*, كَفَّارٌ; جَاهِلٌ *ignorant*, جُهَالٌ; نَائِبٌ *a deputy*, غَزَاً *a soldier*, غَزَاً; جَانٍ *an offender*, نَوَّابٌ *sleeping*, نَوَّامٌ; جُنَّاءٌ *avoiding*, صَادٌ*.

IX. فَعْلَةٌ.

1. فَاعِلٌ, verbal adjectives, denoting rational beings, and not derived from verba tertiae rad. و et ي; as فَاعِلٌ *a workman*, د كَمَلَةٌ *perfect*, كَمَلٌ; كَافِرٌ *an unbeliever*, كَفَرَةٌ; سَاحِرٌ *a conjuror*, سَحَرَةٌ; بَارٌّ *pious, dutiful*, بَرَرَةٌ; طَائِعٌ *obedient*, بَاعَةٌ (for طَوَعَةٌ); بَائِعٌ *selling*, بَاعَةٌ (for بَيْعَةٌ).

* فُلٌّ *defeated, fugitives*, properly pl. of فُلٌّ, is by usage pl. of فُلٌّ. R. S.]

A *Plur. Fract.*IX. *فَعْلَةٌ* continued. *Sing.*

REM. *فَاعِلٌ* from *verba med. و* sometimes remains uncontracted in the plural; as *جَائِرٌ* acting wrongly, *جَوْرَةٌ* or *جَارَةٌ*; *حَاكٌ* a weaver, *حَوَكَةٌ* or *حَاكَةٌ*; *خَائِنٌ* treacherous, *خَوْنَةٌ* or *خَانَةٌ*.

- B [2. *فَعِيلٌ* rare, as *خَبِيثٌ* bad, *خَبْنَةٌ*; *ضَعِيفٌ* feeble, *ضَعْفَةٌ*; *سَرِيٌّ* generous, *سَرَاءٌ*; *سَيِّدٌ* a chief, *سَادَةٌ*.]

X. *فُعْلَةٌ*.

- فَاعِلٌ*, verbal adjectives, denoting rational beings, and derived from *verba tertiae rad. و* et *ي* as *غَازٍ* a soldier, *غَزَاةٌ* (for *غُزَوَةٌ*); *قَاضٍ* a judge, *قُضَاةٌ* (for *قُضَيَّةٌ*); *رَاوٍ* a reciter, rehearser, or traditionary, *رَوَاةٌ* (for *رُويَّةٌ*); *جَانٍ* a sinner, *جُنَاةٌ* (for *جُنَيَّةٌ*); *سَاعٍ* a manager, *سُعَاةٌ*. [And so in the dialect of Hijaz *الْصَّابِئُونَ* (*Sabians*) for *الْصَّابِئُونَ*, a nickname given to the first Muslims. R. S.]

[REM. An exception is *بَازٍ* from *بَزَاةٌ* a falcon.]

D XI. *فُعْلَةٌ*.

1. *فُعْلٌ*, not derived from *verba tertiae rad. و* et *ي* as *قُرْطٌ* an earring, *قِرْطَةٌ*; *دُرْجٌ* a case or casket, *دِرْجَةٌ*; *غُصْنٌ* a branch, *غِصْنَةٌ*; *دُبٌّ* a bear, *دِبْبَةٌ*; *كُوزٌ* a jug, *كِوْزَةٌ*; *صَلْبٌ* a rugged place, *صَلْبَةٌ*; *تُرْسٌ* a shield, *تِرْسَةٌ*.
2. *فُعْلٌ*, with the same restriction, rare; as *كُوزٌ* an ox, *كُوزَةٌ* or *كُوزَةٌ*; *زَوْجٌ* a husband or wife, *زَوْجَةٌ*; *شَيْخٌ* an old

Plur. Fract.

A

XI. فَعَلَةٌ continued. Sing.

man, شَيْخَةٌ; غُرْدٌ a truffle, غِرْدَةٌ; رَطْلٌ soft, lax, flaccid, رَطْلَةٌ;
 an ape, قِرْدَةٌ; قِرْطٌ, هِرْطٌ a tom-cat, قِطْطَةٌ, هِرْطَةٌ; دِيكٌ a cock,
 دِيكَةٌ; فِيلٌ an elephant, فَيْلَةٌ.

XII. فَعْلَةٌ.

B

1. فَعْلٌ; as ثَوْرٌ a bull, ثَيْرَةٌ; شَيْخٌ an old man, شَيْخَةٌ.
2. فَعْلٌ; as وَلَدٌ a child, وَلْدَةٌ; جَارٌ (for جَوْرٌ) a neighbour, جِيرَةٌ;
 level ground, قَيْعَةٌ; أَخٌ (for أَخَوْ) a brother, إِخْوَةٌ; فَتًى
 (for فَتًى) a youth, فَتْيَةٌ.

3. فَعَالٌ; as غَزَالٌ a gazelle, غَزْلَةٌ; غِلَامٌ a youth, a slave,
 شَجَاعٌ brave, شَجَعَةٌ.

C

4. فَعِيلٌ; as صَبِيٌّ (for صَبِيُو) a boy, صَبِيَّةٌ; جَلِيلٌ thick, coarse,
 big, great, جَلَّةٌ; خَصِيٌّ a gelding, a eunuch, خَصِيَّةٌ.

REM. امْرَأَةٌ a woman, has a plural of this form, نِسْوَةٌ.

[The plural فَعْلَةٌ varies in almost all cases with فَعْلَانٌ R.S.]

XIII. أَفْعَلٌ.

D

1. أَفْعَلٌ, not derived from verba mediæ rad. و et ي; as بَحْرٌ
 a sea, أَبْحَرُ; نَفْسٌ the soul, أَنْفَسَ; قَلَسٌ a copper coin, أَقْلَسَ;
 [أَسْطَرٌ a line of writing, أَطْطَرُ]; أَضَبٌ a lizard, أَضَبٌ (for أَضَبُّ);
 وَجْهٌ the face, أَوْجَهَ; دَلْوٌ a bucket, أَدَل (for أَدَلِي or أَدَلُو);
 ظَبْيٌ an antelope, أَطْب (for أَطْبِي); يَدٌ (for يَدِي) the hand,
 أَيَدٍ (for أَيَدِي).

A *Plur. Fract.*XIII. **أَفْعُلُ** continued. *Sing.*

REM. Exceptions are, for example, **ثَوْبٌ** a piece of cloth, a garment, **أَنْوَبٌ** or **أَثَوْبٌ**; **قَوْسٌ** a bow, **أَقَوْسٌ** or **أَقُوسٌ**; **سَيْفٌ** a sword, **أَسَيْفٌ**; **عَيْنٌ** an eye, a fountain, **أَعَيْنٌ**.

2. Feminine quadrilaterals, not ending in **ة**, which have a quiescent letter (long vowel) between the second and third radicals; as **ذِرَاعٌ** the arm, **أَذْرَعٌ**; **عَنَاقٌ** a female kid, **أَعَنَقٌ**; **يَمِينٌ** the right hand, an oath, **أَيَمِنٌ**; **شِمَالٌ** the left hand, **أَعْتَقُ**; **لِسَانٌ** the tongue*, **أَلْسُنٌ**; **عُقَابٌ** an eagle, **أَعْقَبُ**.

3. **فَعْلٌ**, **فَعِلٌ**, **فُعْلٌ**, not derived from verba mediæ rad. **و** et **ي**, rare; as **جَبَلٌ** a hill, **أَجْبِلٌ**; **زَمَنٌ** time, **أَزْمَنٌ**; **عَصَا** (for **عَصُو**) a staff, **أَعْصَى** (for **أَعَصَى** or **أَعَصُو**); **رِجْلٌ** a leg or foot, **أَرْجَلٌ**; **شِبْلٌ** a lion's cub, **أَشْبَلٌ**; **ذئبٌ** a wolf, **أَذُوبٌ**; **قُلٌّ** a lock, **أَقْلٌ**.

- C REM. **بِرٌّ**, a well, has **أَبُورٌ** and, by transposition, **أَبْرٌ**.
From radicals mediæ **و** et **ي** occur, for example, **دَارٌ** a house, **أَسُوقٌ**, **سَاقٌ** the shank, **أَدَّرٌ**; **أَدُورٌ**, **أَدُورٌ**, and, by transposition, **أَدُورٌ**; **أَنُوبٌ**, **أَنُوبٌ**, and, by transposition, **أَنُوبٌ**; **نَابٌ** (for **نَيْبٌ**) a canine tooth, **أَنْيَبٌ**.

4. **فَعْلَةٌ**, rare; as **أَكَمَةٌ** a hillock, **أَكْمَرٌ**; **رَقَبَةٌ** the neck, **أَرْقَبُ**; **أَمَةٌ** a maidservant, (for **أَمَوَةٌ**), **أَمَرٌ** (for **أَمَى**); **نَاقَةٌ** a she-camel, **أَنْيَقُ** and, dialectically, **أَنْيَقُ**, whence, by transposition, **أَنْيَقُ** and, dialectically, **أَنْيَقُ**.

REM. **أَفْعُلُ** occurs now and then in a few other forms; as **نَمِرٌ** a leopard, **أَنْمَرٌ**; **سَبْعٌ** a beast of prey, **أَسْبَعُ**; **ضَلْعٌ** a rib, **أَضْلَعُ**; **غَرَابٌ** a raven, **أَغْرَبُ**; etc.

* [If fem.; for if masc. it has **أَلْسِنَةٌ** (XV. 1), according to *El-Mubarrad 50, l. 5 seq. D. G.]

Plur. Fract.

A

XIV. أفعال.

Sing.

1. Triliterals of all forms, especially فَعَلَ, rarely فَعِلَ (see no. 2) and فَعُلَ; as قَدَمٌ a footstep, أَقْدَامٌ طَلٌّ a vestige or trace, نَابٌ; أَبْوَابٌ (for بَوْبٌ) a door, أَبْطٌ; أَيْبٌ (for نَيْبٌ) a canine tooth, an old she-camel, أَبْنَاءٌ (for بَنَى) a son, أَبٌ (for أَبَوٌ) a father, أَبَاءٌ; بئرٌ a well, أَبَارٌ or, by transposition, أَبَارٌ رَأْيٌ idea, belief, opinion, أَرَاءٌ or أَرَاءٌ; B حِمْلٌ a load, أَحْمَالٌ; عِيدٌ a festival, أَعْيَادٌ; إِبْطٌ the armpit, أُذُنٌ or أُذُنٌ; أَحْكَامٌ حُكْمٌ a judgment, أَقْفَالٌ قُفْلٌ a lock, أَبَاطٌ an ear, أَذَانٌ; حُرٌّ free, أَحْرَارٌ; إِسْمٌ (for سُمُو) a name, أَسْمَاءٌ; عِزْدٌ the arm, أَعْضَادٌ; عِنَبٌ grapes, أَعْنَابٌ; إِبِلٌ a herd of camels, أَبَالٌ; نَمِرٌ a leopard, أَنْمَارٌ; فَخْدٌ a thigh, أَفْخَادٌ; فَرْنٌ the young of a bird, أَفْرَانٌ; أَلْفٌ a thousand, آلَافٌ; رَطْبٌ fresh ripe dates, أَرْطَابٌ.

2. فَعِلَ, from verba mediæ rad. و et ي, and primæ rad. و; as ثَوْبٌ a dress, أَثْوَابٌ; سَيْفٌ a sword, أَسْيَافٌ; يَوْمٌ a day, أَيَّامٌ (for أَيَّوْمٌ); وَقْتُ time, أَوْقَاتٌ; وَهْمٌ a fancy, a notion, a mistake, أَوْهَامٌ.

REM. شَيْءٌ, a thing, makes أَشْيَاءَ, and not (as one would naturally expect) أَشْيَاءَ.

3. فَاعِلٌ, rare; as نَاصِرٌ a helper, أَنْصَارٌ; شَاهِدٌ a witness, أَشْهَادٌ; أَصْحَابٌ pure, أَطْهَارٌ; صَاحِبٌ a companion, a friend, أَفْتَارٌ tepid, أَفْتَارٌ.
4. فَعِيلٌ, verbal adjectives, not having a passive signification,

A *Plur. Fract.*XIV. *أَفْعَالٌ* continued. *Sing.*

rare ; as *شَرِيفٌ* noble, *أَشْرَافٌ* ; *مَيِّتٌ* or *مَيِّتٌ* (for *مَوِيَّتٌ*, § 242),
dead, *أَمْوَاتٌ*.

REM. *أَفْعَالٌ* occurs now and then in a few other forms ;
as *عَدُوٌّ* an enemy, *أَعْدَاءٌ* ; *فَلَوٌ* a weaned foal, a colt, *أَفْلَاحٌ* ;
يَمِينٌ a right hand, an oath, *أَيْمَانٌ* ; *جَنَانٌ* the heart, *أَجْنَانٌ*.

B XV. *أَفْعَلَةٌ*.

1. Quadriliterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms *فَعَالٌ*, *فِعَالٌ*, and *فُعَالٌ* ;
as *جَنَاحٌ* a wing, *أَجْنَحَةٌ* ; *طَعَامٌ* food, *أَطْعِمَةٌ* ; *زَمَانٌ* time,
أَزِمَةٌ ; *لِسَانٌ* the tongue*, *أَغْذِيَةٌ*, *غِذَاءٌ* ; *أَدْوِيَةٌ*, *دَوَاءٌ* ; *أَزِمَةٌ* ;
إِمَامٌ (for *أَلِيَّةٌ*) *أَلِيَّةٌ* ; *إِلَهٌ* a god, *أَحْمِرَةٌ*, *حِمَارٌ* ; *السَّنَةُ*
an 'imām or priest, *أَيِّمَةٌ* or *أَيْمَةٌ* (for *أَيِّمَةٌ*) ; *فَنَاءٌ* a courtyard,
أَفْنِيَّةٌ ; *غُرَابٌ* a raven, *أَغْرِبَةٌ* ; *غُلَامٌ* a youth, *أَعْمِدَةٌ* ;
زَقَاقٌ a lane, a strait, *أَزَقَّةٌ* ; *عَمُودٌ* a pillar, *أَعْمِدَةٌ* ;
رَغِيفٌ a cake of bread, *أَرْغَفَةٌ* ; *قَضِيبٌ* a branch, a rod, *أَقْضَبَةٌ* ;
قَفِيزٌ a certain measure, *أَقْفَزَةٌ*.

2. *فَعِيلٌ*, verbal adjectives, derived from *verba mediæ rad.*
geminate or ultimæ rad. *و* et *ي* ; as *عَزِيزٌ* mighty, glorious,
أَعَزَّةٌ (for *أَعَزَرَةٌ*) ; *عَفِيفٌ* temperate, chaste, *أَعْفَفَةٌ* ; *شَحِيحٌ*
niggardly, stingy, *أَشَحَّةٌ* ; *حَبِيبٌ* dear, *أَحَبَّةٌ* ; *صَبِيٌّ* a boy
(for *صَبِيوٌ*) ; *أَصْبِيَّةٌ* ; *نَجِيٌّ* a confidant, *أَنْجِيَّةٌ* ; *عَمِيٌّ* stammering,
أَعْمِيَّةٌ.

* [If masc. ; see the footnote to XIII. 2.]

Plur. Fract.

A

XV. أَفْعَلَةٌ continued.

Sing.

3. فَعْلٌ, فَعْلٌ, فَعْلٌ, rare; as فَرْخٌ the young of a bird, أَفْرِخَةٌ; نَعْلٌ a shoe, أَنْعَلَةٌ; نَجْدٌ a high land, أَنْجَدَةٌ; زَرٌّ a button, أَنْجَدَةٌ; بُرْجٌ a tower, أَبْرِجَةٌ; جُحْرٌ the hole of a reptile, أَجْحَرَةٌ.

B

4. فَعْلٌ, فَعْلٌ, rare; as طَبَقٌ a cover or lid, أَطْبَقَةٌ; زَادٌ (for زَوْدٌ) provisions, أَزَوْدَةٌ; خَالٌ (for خَوْلٌ) an uncle (by the mother's side), أَخْوَلَةٌ; قَفَا (for قَفَى or قَفْوٌ) the back of the neck, أَقْفِيَّةٌ; [أَحْيِيَّةٌ vulva, حَيًّا]; نَدَى moisture, dew, أَنْدِيَّةٌ; خُزْزٌ a buck-hare, أَخْزَزَةٌ (for أَخْزَزَةٌ).

REM. أَفْعَلَةٌ is rarely used in some other forms; as سَحَاءَةٌ C or سَحَايَةٌ a sealed strip of paper (with which a letter is bound), أَنْدِيَّةٌ, أَوْدِيَّةٌ; نَادٍ an assembly, وَأَدٍ; أَسْحِيَّةٌ.

XVI. فَوَاعِلٌ*.

1. فَاعِلٌ; as خَاتَمٌ a signet-ring, خَوَاتِمٌ; طَابَعٌ a seal, طَوَابِعٌ; قَوَالِبٌ a mould, قَالَبٌ; طَوَابِقٌ a pot, a crucible, طَوَابِقٌ.
2. فَاعِلٌ, substantives; بَاعِثٌ a motive or cause, بَوَاعِثٌ; حَافِرٌ D a hoof (of a horse or ass), حَوَافِرٌ; جَانِبٌ a side, جَوَانِبٌ; كَاهِلٌ the space between the shoulders, كَوَاهِلٌ; غَارِبٌ the top of a

* [By the influence of و the preceding Fèthā often, in vulgar pronunciation, passes into ḍamma, as طَوَارِقُ Touareg, جَوَارٍ female slaves. In the old language there are some instances of it in proper names, e.g. كَوَاكِبُ, عَوَارِضُ, صَوَائِقُ. D. G.]

A *Plur. Fract.*XVI. *قَوَاعِلُ* continued. *Sing.*

camel's hump, of a wave, etc., غَوَارِبُ; سَاحِلُ the seashore, سَوَاحِلُ; شَوَاهِدُ an example, شَوَاهِدُ.

3. *فَاعِلُ*, verbal adjectives, applicable to men, rare; as *فَارِسُ a horseman, قَوَارِسُ; تَابِعُ a follower, تَوَابِعُ; نَاكِسُ hanging the head, نَوَاقِسُ; هَالِكُ perishing, هَوَالِكُ; خَالِفُ remaining behind, خَوَالِفُ.*

4. *فَاعِلُ*, verbal adjectives, applicable by their signification only to females (§ 297, *d*, rem.); as *حَامِلُ pregnant, حَوَامِلُ; نَاهِدُ having swelling breasts, نَوَاهِدُ; طَالِقُ divorced, طَوَالِقُ; حَائِضُ menstruating, حَوَائِضُ.*

C 5. *فَاعِلَةٌ*, substantives and fem. verbal adjectives; as *فَاكِهَةٌ fruit, صَاعِقَةٌ a thunderbolt, صَوَاعِقُ; نَادِرَةٌ a rarity, a witticism, a joke, نَوَادِرُ; أَنَسَةٌ cheerful, sociable, أَوَانِسُ; صَاحِبَةٌ a female companion, صَوَاحِبُ; خَاصَّةٌ distinguished people, the upper classes, خَوَاصُّ (for خَوَاصُّ); عَامَّةٌ common people, the vulgar, عَوَامُّ (for عَوَامُّ); فَائِدَةٌ gain, profit, فَوَائِدُ; جَارِيَةٌ a girl, جَوَارِيُ (for جَوَارِيُ, see no. XXIII., rem.); نَاحِيَةٌ a quarter of the sky, a region, a district, نَوَاحٍ (for نَوَاحِي).*

REM. Initial *و* is changed into *أ*; as *وَاصِلَةٌ joining or adding, a proximate cause, أَوَاصِلُ (for وَوَاصِلُ); وَاقِفَةٌ custody, a guard, أَوَاقٍ (for وَوَاقِي, وَوَاقِي), which is also the plural of وَاقِيَةٌ = أَوْقِيَّةٌ an ounce.*

Plur. Fract.

A

XVI. قَوَاعِلُ continued. Sing.

6. قَوَاعِلُ; as حَوَاتِي, دَامِي, نَافِقَا, قَاصِعَا, holes of the jerbou, حَوَاتِي
(for حَوَاتِي), دَوَامُ (for دَوَامُ), قَوَاصِعُ, نَوَافِقُ, قَوَاصِعُ, a caul,
سَوَابُ (for سَوَابُ).

XVII. فَعَائِلُ.

Fem. quadrilaterals, of which the third letter is servile or quiescent B
(a long vowel), whether they have the fem. termination ـة, or
not; as سَحَابَةٌ a cloud, سَحَائِبُ; رِسَالَةٌ an embassy, a letter,
a treatise, رِسَائِلُ; ذَوَابَةٌ a lock of hair, ذَوَائِبُ; جُعَالَةٌ or جَعِيلَةٌ
wages, جَعَائِلُ; جَزِيرَةٌ an island, جَزَائِرُ; صَحِيفَةٌ a written
leaf, a letter, a book, صَحَائِفُ; صَفِيحَةٌ a board or plank, a
slab, صَفَائِحُ; كَرِيمَةٌ noble, كَرَائِمُ; ذَبِيحَةٌ slaughtered, a
victim, ذَبَائِحُ; حَلُوبَةٌ a milch-camel, حَلَائِبُ; شَمَالٌ the north C
wind, شَمَائِلُ; شِمَالٌ the left hand, شَمَائِلُ; جَزُورٌ a she-camel
for slaughter*, جَزَائِرُ; عَجُوزٌ an old woman, عَجَائِرُ; ذُنُوبٌ
a large bucket, ذَنَائِبُ.

REM. فَعَائِلُ occurs rarely in a few other cases; as أَفِيلٌ
a young camel, أَفَائِلُ; ضَمِيرٌ a pronoun, ضَمَائِرُ; [دَلِيلٌ a proof,
دَلَائِلُ; وَصِيدٌ a court, وَصَائِدُ; حَاجَةٌ a want or need, a thing, D
affair or business, حَوَائِجُ; صَرَّةٌ a second wife, صَرَائِرُ; حَرَّةٌ
a free woman, حَرَائِرُ; كَنَنَةٌ a daughter in law, كَنَائِنُ;
مَرَارٌ bitter kinds of trees, from مَرَّةٌ; لَيْلٌ the night,
لَيَائِلُ.

* [Also applied to the male, but nevertheless fem. gen. D. G.]

A *Plur. Fract.*XVIII. *فَعْلَانُ*.

Sing.

1. *فَعُلَ*, from radicals mediæ *و*; as *حُوتٌ*, *نُوتٌ*, a fish, *حَيَاتٌ*, *سُورٌ* a wall, *سِيرَانٌ* a piece of wood, a branch, *دِيدَانٌ* a worm, *عِيدَانٌ*.

- B 2. *فَعَلَ*; as *حَرْبٌ* a male bustard, *خَرِبَانٌ* *وَصَعٌ* a kind of small bird, *وَصَعَانٌ* *وَرَلٌ* a lizard, *وَرَلَانٌ* *تَاجٌ* (for *تَوَجٌ*) a crown, *نَارٌ* *جِيرَانٌ* *جَارٌ* a neighbour, *بَابٌ* *بَيَّانٌ* *تَبَّانٌ* *فَتَيَانٌ* (for *فَتَى*) a youth, *أَخٌ* (for *أَخُو*) a brother, *إِخْوَانٌ*.

- C 3. *فَعَلَ*; as *صُرْدٌ* a kind of bird, *صِرْدَانٌ* *نُغْرٌ* a nightingale, *خِرْزَانٌ* *خُرْزٌ* a buck-hare, *جُرْدَانٌ* *جُرْدٌ* a field-rat, *نِغْرَانٌ* *جُعَلَانٌ* a black beetle, *جُعَلٌ*.

4. *فَعَالٌ*, and more rarely *فَعَالٌ* and *فِعَالٌ*; as *غُلَامٌ* a boy, a slave, *غُلْمَانٌ* *عُقَابٌ* an eagle, *عُقَابَانٌ* *غُرَابٌ* a raven, *غُرَبَانٌ* *ذَبَابٌ* a fly, *ذَبَابَانٌ* *غَزَالٌ* a gazelle, *غَزَلَانٌ* *شَهَابٌ* a firebrand, a meteor, *شَهَبَانٌ* *صَوَارٌ* a herd of wild cattle, *صِيرَانٌ*.

- D 5. *فَعَلَ* and *فَعُلَ*, rare; as *عَبْدٌ* a slave, *عَبْدَانٌ* *وَعْدٌ* a slave, *وَعْدَانٌ* *ثِيرَانٌ* *ثِيَرٌ* a bull, *ثِيَرَانٌ* *ضَيْفٌ* a guest, *ضَيْفَانٌ* *قَارٌ* a mouse, *قَارَانٌ* *رُكْلَانٌ* *رَأْلٌ* a young ostrich, *رَأْلَانٌ* *صَنُوٌ* one of two or more trees growing from a single root, *صِنُونُوءٌ* *قِنُونُوءٌ* a bunch of dates, *قِنُونُوءَانٌ* *نِيرٌ* a yoke, *نِيرَانٌ*.

6. *فَعِيلٌ*, rare; as *قَضِيبٌ* a branch, *قَضِيبَانٌ* *ظَلِيمٌ* a male ostrich,

Plur. Fract.

A

XVIII. فُعْلَانٌ continued. Sing.

حَصِيٌّ; صَبِيَّانٌ (for صَبِيٍّ) a boy or child, ظِلْمَانٌ a gelding, a eunuch, خَصِيَّانٌ.

[7. خِرْقَانٌ rare; as خُرُوفٌ a lamb, فَعُولٌ.]

8. كُعَيْتٌ, جُمَيْلٌ, not diminutives, rare; as تِمْلَانٌ a sort of wild cat, كِعْتَانٌ, جِمْلَانٌ, nightingale, B

9. كِرْوَانٌ, شِقْدَانٌ a male chamæleon, شَقْدَانٌ, rare; as فَعْلَانٌ a bustard, كِرْوَانٌ; وَرْشَانٌ a wood-pigeon, وَرْشَانٌ.

10. جَانٌ a spiritual being, حَيْطَانٌ a wall, حَائِطٌ, rare; as فَاعِلٌ of the class called جَنَّاتٌ, أَلْحِنٌ.

REM. اِمْوَانٌ (for اَمْوَةٍ), a maidservant, has اِمْوَانٌ; and C نِسْوَانٌ, a woman, an irregular plural اِمْرَاةٌ.

XIX. فُعْلَانٌ.

1. وَغْدٌ a slave, سَقْفَانٌ; سَقْفٌ a roof, فَعْلٌ, more rarely فُعْلٌ; وَغْدَانٌ a wing-feather, عَبْدَانٌ; عَبْدٌ a slave, ظَهْرَانٌ; ظَهْرٌ the back, the short side of a wing-feather, بَطْنَانٌ; بَطْنٌ the belly, the long side of a wing-feather, ذُؤَبَانٌ; ذُؤَبٌ a wolf, [حُبَانٌ grain, حَبٌّ]; بُطْنَانٌ; رُقَانٌ a skin for water, etc., قُنُونٌ; قُنُونٌ a bunch of dates, قُنُوٌ.

2. بَرْقَانٌ, حَمَلٌ, بَرَقٌ; بَلْدَانٌ; بَلَدٌ a town, فَعْلٌ; ذُكْرَانٌ a male, ذَكَرٌ; حُمْلَانٌ.

3. شَجَاعٌ brave, زَقَانٌ; زَقَاقٌ a lane, a strait, فُعَالٌ, rare; as شُهْبَانٌ a meteor, شُهَابٌ a firebrand, شَجْعَانٌ an unweaned foal of a camel, حُورَانٌ.

A *Plur. Fract.*XIX. *فُعْلَانُ* continued. *Sing.*

4. *فَعِيلٌ*; as *رَغِيفٌ* a cake of bread, *رُغْفَانٌ*; *قَضِيبٌ* a twig or rod, *قُضْبَانٌ*; *كُثِيبٌ* a sand-hill, *كُثْبَانٌ*; *ظَلِيمٌ* a male ostrich, *ظُلْمَانٌ*; *خَلِيلٌ* a friend, *خُلَّانٌ*; *قَرِيٌّ* a channel for irrigation, *قُرَيَّانٌ*; *صَبِيٌّ* a boy or child, *صُبْيَانٌ*.
- B 5. *فَاعِلٌ*, verbal adjectives, used as substantives and not derived from *verba mediæ rad.* و et ي; as *رَاكِبٌ* a rider, *رُكْبَانٌ*; *فَرَسَانٌ* a companion, *صُحْبَانٌ*; *فَارِسٌ* a horseman, *فُرْسَانٌ*; *رَاهِبٌ* a Christian ascetic or recluse, *رُهْبَانٌ*; *شَابٌ* a youth, *شُبَّانٌ*; *رَاعٍ* a shepherd, *رُعَيَانٌ*.
6. *أَفْعَلٌ*, fem. *فُعْلَاءٌ*; as *أَحْمَرٌ* red, *حُمَرَانٌ*; *أَصْلَعٌ* bald, *صُلْعَانٌ*; *أَصَمٌ* deaf, *صُمَّانٌ*; *أَعُورٌ* blind of one eye, *عُورَانٌ*; *أَبْيَضٌ* white, *عُمَيَّانٌ* (for *بَيْضَانٌ*); *أَعْمَى* blind, *عُمَيَّانٌ*.
- C

REM. The forms *فُعْلَانٌ* and *فُعْلَاءٌ* are, as some of the above examples show, used conjointly or interchangeable, even in cases where we should hardly expect it. For example, instead of *عُورَانٌ*, blind of one eye, from *أَعُورٌ*, and *حُورَانٌ*, unweaned foals of camels, from *حُورٌ*, we find *عَيْرَانٌ* and *حَيْرَانٌ*. [*حَشَّانٌ* or *حُشَّانٌ* a garden has *حَشَّانٌ* and *حُشَّانٌ*.]

D

XX. *فُعْلَاءٌ*.

1. *فَعِيلٌ*, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from *verba mediæ rad. geminatæ* or *tertiæ rad.* و et ي; as *فَقِيرٌ* poor, *فُقَرَاءٌ*; *أَمِيرٌ* a commander or chief, *أُمَرَاءٌ*; *رَكِيسٌ* a chief, *رُكَيْسٌ*; *بَخِيلٌ* stingy, *بُخَلَاءٌ*; *ظَرِيفٌ* witty, *ظُرَفَاءٌ*; *حَكِيمٌ* wise, *رُؤَسَاءٌ*.

Plur. Fract.

A

XX. فُعْلَاءٌ continued. Sing.

a philosopher or sage, a physician, حُكَمَاءُ; نُجَبَاءُ noble, نُجَبَاءُ;
بَيِّنٌ clear, plain, eloquent, بَيِّنًا.

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as عَالِمٌ learned, عُلَمَاءُ; جَاهِلٌ ignorant, جُهَلَاءُ; شَاعِرٌ a poet, شُعْرَاءُ; عَقْلٌ wise, عُقْلَاءُ; صَالِحٌ good, right, صَلَحَاءُ. B

REM. Examples of rarer cases are: سَمَحٌ liberal, سَمَحَاءُ; جَوَادٌ liberal, جَوَدَاءُ; جَبَانٌ cowardly, جُبَنَاءُ (from جَمِينٌ); أَصِيرٌ a prisoner, أُسْرَاءُ; شَجَاعٌ brave, شُجَعَاءُ (from شَجِيعٌ); قَتِيلٌ slain, قُتِلَاءُ; أُسِيرٌ a prisoner, أُسْرَاءُ; [وَدَدٌ loving, وَدَدَاءُ]—خَلِيفَةٌ, a successor, a deputy, a caliph, usually makes خَلَائِفُ in the former senses, and خُلَفَاءُ in the last. C

XXI. أَفْعَلَاءُ.

فَاعِلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediæ rad. geminatæ or mediæ or tertiaræ rad. و et ي; as صَدِيقٌ a friend, أَصْدِقَاءُ; قَرِيبٌ a relative, أَقْرَبَاءُ; أَحِبَّاءُ (for أَهْلَاءُ), أَحِبَّاءُ, أَحِبَّاءُ, أَحِبَّاءُ; أَفْرِيَاءُ; أَطِبَّاءُ a physician, أَطِبَّاءُ; شَدِيدٌ strong, أَشْدَاءُ; هَيِّنٌ (for هَيِّنٌ) smooth, easy, أَهْوَنَاءُ; بَيِّنٌ clear, plain, eloquent, بَيِّنًا; غَنِيٌّ rich, أَغْنِيَاءُ; عَيِيٌّ stuttering, أَعْيِيَاءُ; وَلِيٌّ a friend, a weli or saint, أَوْلِيَاءُ; أَشَقِيَاءُ wretched, أَشَقِيَاءُ; سَخِيٌّ liberal, أَسْخِيَاءُ; تَقِيٌّ pious, أَتَقِيَاءُ; and similarly, بَرِيٌّ for بَرِيٌّ, quit of, exempt from, أَتَقِيَاءُ; نَبِيٌّ for نَبِيٌّ, a prophet, أَنَبِيَاءُ. D

A *Plur. Fract.*XXII. *فَعْلَى*.*Sing.*

1. *أَفْعَلُ*, *فَاعِلُ*, *فَعِلُ*, *فَعِيلُ*, verbal adjectives, denoting injuries, defects, etc., of body or mind; as *قَتِيلٌ* slain, *جَرِيحٌ* wounded, *جَرَحَى* bitten by a snake, stung by a scorpion, *مَيِّتٌ* dead, *كَسِرٌ* broken, *كَسَرَى* a prisoner, *أَسِيرٌ* drowned, *غَرِيقٌ* (for *مَوْتٌ*) *مَرِيضٌ* sick, *مَرَضَى* perishing, *هَالِكٌ* paralytic, *زَمَنٌ* decrepit through age, *هَرَمَى* in pain, *وَجَعٌ*; *وَجَعَى*; *أَجْرَبٌ*, or *جَرِبٌ*, *أَحْمَقٌ*, or *حَمِقٌ*, *حَمَقَى* *; *أَنُوكٌ* a fool, *نُوكَى*.
2. *غَضَبَانُ*, verbal adjectives; as *كَسْلَانُ* lazy, *كَسَلَى* angry, *غَضِبَى*; *غَرْتَانُ* hungry, *غَرَتَى*; *سَكْرَانُ* drunken, *سَكَرَى*.

C

REM. The plural *فَعْلَى* is said to occur in only two words;viz., *حَجَلٌ* a partridge, *حَجَلَى*, and *ظَرْبَانُ* a polecat, *ظَرْبَى*.XXIII. *فَعَالٌ*.

1. *فَعَالَةٌ*; as *عَذْرَاءٌ* a virgin, *عَذَارٌ*; *صَحْرَاءٌ* a plain or desert, *صَحَارٌ*; *قَيْفَاءٌ* a desert, *قَيَافٌ*.
2. *فَعَالَى*, *فَعْلَى*; as *فَتَوَى* a judicial opinion, *دَعْوَى* a claim, *دَعَاوٍ*; *ذَقَرَى* the prominent bone behind the ear, *ذَقَارٌ*.
3. *فَعْلَوَةٌ*, *فَعْلِيَّةٌ*, *فَعْلَاءَةٌ*; as *سَعْلَاءَةٌ* a female gūl (غُولٌ) or goblin, *سَعَالٌ*; *حَذَرِيَّةٌ* rough ground, *حَذَارٌ*; *عَفْرِيَّةٌ* the

* [*لِلْأَزْدَوَاجِ* *كَيْسَى* clever has *كَيْسَى* in order that it may resemble its contrary *حَمَقَى*.]

Plur. Fract.

A

XXIII. فَعَالٍ continued. Sing.

hackles of a cock, عَفَارٍ ; تَرَقُوءٌ the collar-bone, تَرَاتٍ ; عَرُوءٌ the cross-handle of a bucket, عَرَاتٍ.

REM. فَعَالٍ stands in the nom. and genit. for فَعَالِي and فَعَالِي (both with the art. اَلْفَعَالِي). The accus., however, is always فَعَالِي, with the art. اَلْفَعَالِي.—In the same way لَيْلٌ, night, makes لَيَالٍ (acc. لَيَالِي) ; أَهْلٌ one's people or family, أَهَالٍ (acc. أَهَالِي) ; and أَرْضٌ the earth, أَرَاضٍ (acc. أَرَاضِي).

XXIV. فَعَالِي.

1. فَعْلَاءٌ ; as عَذْرَاءٌ a virgin, عَذَارَى ; صَحْرَاءٌ a plain or desert, صَحَارَى ; قَبَائِلٌ a desert, قَبَائِلِي.
2. فَعْلَى ; as قَتَوَى a judicial opinion, قَتَاوَى ; حَلَاوَى sweetmeat, حَلَاوَى ; دَعَاوَى a claim, دَعَاوَى ; ذِفْرَى the prominent bone behind the ear, ذِفَارَى ; شَكَاوَى a complaint, شَكَاوَى.
3. فَعْلَى, feminine adjectives, not superlatives ; as أُنْثَى female, feminine, أُنَاثَى ; حَبْلَى pregnant, حَبَالَى ; خُنْثَى a hermaphrodite, خُنَاثَى.
4. فَعْلِيَّةٌ ; as حَذْرِيَّةٌ rough ground, حَذَارَى ; عَفْرِيَّةٌ the hackles of a cock, عَفَارَى.

REM. In nos. 1, 2, and 4, the forms فَعَالٍ and فَعَالِي are interchangeable.

5. سَكْرَانٌ fem. فَعْلَى, and فَعِيلٌ, verbal adjectives ; as سَكْرَانٌ drunken, سَكَارَى ; غَضَبَانٌ angry, غَضَابَى ; غَرَّابَانٌ hungry, غَرَاتَى ; حَيْرَانٌ perplexed, حَيَارَى ; كَسْلَانٌ lazy, كَسَالَى ; غَيَارَانٌ jealous, غَيَارَى ; أَسِيرٌ a prisoner, أَسَارَى ; كَسِيرٌ broken, كَسَارَى ;

A *Plur. Fract.*XXIV. *فَعَالَى* continued. *Sing.*

أَيْمٌ *an orphan*, يَتَامَى; نَدِيمٌ *a boon-companion*, نَدَامَى;
[حَزَانًا *covered with shame*, (أَيِّمٌ) *unmarried*, أَيَامَى].

6. *فَعُلٌ*, verbal adjectives; as حَبِطٌ *having a swollen belly*,
حَذَارَى; وَجَعٌ *in pain*, وَجَاعَى; حَذِرٌ *cautious, wary*, حَذَارَى;
حَزِنٌ *sad*, حَزَانَى.

B

REM. Instead of *فَعَالَى* we find, in nos. 5 and 6, *فُعَالَى*
and even *فَعَالَى*; as سُكَارَى, حُيَارَى, عُجَالَى, غُيَارَى;
عَاطِلٌ and رُدَافَى; رَدِيفٌ; كَسَالَى or كُسَالَى, وَجَاعَى
only عُظَالَى.

C

7. *فُعِيلَةٌ*, fem. substantives from verba tertiae rad. *و* et *ي*; as
رَعَايَا *subjects*, رَعِيَّةٌ; مَنَآيَا *fate*, مَنِيَّةٌ; هَدَايَا *a present*, هَدِيَّةٌ;
بَلَايَا *a trial or calamity*, بَلِيَّةٌ; مَطِيَّةٌ *an animal for riding*,
مَطَايَا; سَجَايَا *nature, disposition*, سَجِيَّةٌ; مَطَايَا
[عَشَايَا *evening*, عَشِيَّةٌ*].

D

REM. We write هَدَايَا instead of هَدَايَى, etc., to prevent
the repetition of the letter *ي* (see § 179, rem. a).—Many
grammarians regard these words as being of the form فَعَائِلٌ
(see XVII.), for هَدَائِي (هَدَايَى), etc.

8. *فُعَالَةٌ*, from verba tertiae rad. *و* et *ي*; as جَدَايَا *a young gazelle*,
أَدَاوَى; إِدَاوَةٌ *a small water-skin*, أَتَاوَى; إِتَاوَةٌ *a tax*, جَدَايَا;
هَرَاوَةٌ *the upper part, something over and above*, عَلَاوَى; عَلَاوَةٌ

* [In conjunction with عَشَايَا, for the sake of conformity
[غَدَايَا has غُدُوَّة (لِلْإِزْدَوَاجِ)]

Plur. Fract.

A

XXIV. فَعَالِي continued. Sing.

a stout stick, هَرَاوِي; نَقَاوَةٌ plants of the kind called حَمِضٌ, used for washing clothes, نَقَاوِي; نَقَايَةٌ the pick and choice of anything, نَقَايَا.

REM. Here too فَعَالِي is thought to stand for فَعَائِلٌ; as جَدَايَا for جَدَائِي (جَدَاءٌ), etc.

B

9. فَاعِلَةٌ, from verba mediæ rad. و and tertiæ rad. و et ي; as رَوَايَةٌ a camel used in drawing water, a large water-skin, رَوَايَا; حَاوِيَةٌ an intestine, حَوَايَا; زَاوِيَةٌ a corner, زَوَايَا.

REM. a. Here فَعَالِي is thought to stand for فَوَاعِلٌ; as رَوَايَا for رَوَائِي (رَوَاءٌ), etc.

[REM. b. Anomalous is نَصَارِي from نَصْرَانِي a Christian.] C

XXV. فَعِيلٌ (rare).

1. بَقَرٌ; كَلِيبٌ a dog, كَلْبٌ; عَبِيدٌ a slave, عَبْدٌ; فَعُلٌ; رَحَى a mill, رَحِي; بَقِيرٌ cattle.
2. فَعَالٌ; as حِمَارٌ an ass, حَمِيرٌ.
3. فَاعِلٌ; as حَاجٌّ a pilgrim, حَاجِجٌ; غَازٍ (for غَازُو) a soldier, ضَئِينٌ a sheep, ضَائِنٌ; مَاعِزٌ a goat, مَاعِزٌ; غَزِيٌّ (for غَزِيُو) غَزِيٌّ.

D

XXVI. فُعُولَةٌ (rare).

فُعُلٌ; as بَعْلٌ a husband, بُعُولَةٌ; عَمٌّ an uncle (by the father's side), عُمُومَةٌ; عَيْرٌ a wild ass, عُيُورَةٌ; خَالٌ an uncle (by the mother's side), خُوُولَةٌ (comp. § 240, rem. c); فُحْلٌ a stallion, صَقْرٌ; نُمُورَةٌ a panther, نَمِيرٌ; خُيُوطَةٌ a thread, خَيْطٌ; فُحُولَةٌ; صُقُورَةٌ a hawk, عُلُوفَةٌ fodder, عُلُوفَةٌ.

A *Plur. Fract.*XXVII. *فَعَالَةٌ* (rare). *Sing.*

1. *جَمَلٌ*; *فِحَالَةٌ*; [*فَحْلٌ* a stallion, *ثِيَارَةٌ*; *ثَوْرٌ* a bull, *فَعَلٌ*; *فَعْلٌ* as *حَجَرٌ* a stone, *ذِكَارَةٌ* male, *ذَكَرٌ* (also *جَمَالَةٌ*); *جَمَالَةٌ* a camel, *حِجَارَةٌ*.

2. *فَاعِلٌ*; as *صَاحِبٌ* a companion, *صَحَابَةٌ* (also [the more common] *صَحَابَةٌ*).

B

XXVIII. *فَعَلَ* (rare).

1. *بَكَرٌ*; *بَكْرَةٌ* a pulley, *حَلَقٌ*; *حَلَقَةٌ* a ring, a circle, *فَعَلَةٌ*; *فَعَلَةٌ*.

2. *نَهَلَ*; as *نَاهِلٌ* drinking for the first time (of camels), *فَاعِلٌ*; *حَارِسٌ* a guardian, a keeper, *حَرَسٌ*; *جَالِبٌ* a driver, an importer, *جَلَبٌ*; *رَصَدٌ* lying in wait, watching, *رَاصِدٌ*; *تَبِعَ* an attendant, *تَابِعٌ* a follower, *خَادِمٌ* a servant, *طَلَبٌ* seeking, *طَالِبٌ*.

C

XXIX. *فَعُلٌ* (rare).

تَاجِرٌ; *نَصْرٌ* a helper, *نَاصِرٌ*; *شَرِبٌ* drinking, *شَارِبٌ*; *فَاعِلٌ*; *رَاكِبٌ* a rider, *زَوْرٌ* a visitor, *زَايِرٌ*; *سَفَرٌ* a traveller, *سَافِرٌ*; *رَكِبٌ*; *صَحْبٌ* a companion, *صَاحِبٌ*; *تَجَرٌ* a merchant, *رَاكِبٌ*.

D

REM. a. The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions*. The dictionaries also give various forms

* [Many scholars do not admit the forms XXV., XXVIII. and XXIX. as plur. fracta, but call them quasi-plurals (أَشْبَاهُ الْجَمْعِ), making a distinction between them and the real collectives (أَسْمَاءُ الْجَمْعِ), as قَوْمٌ etc., and the generic collectives (أَسْمَاءُ الْجِنْسِ), which form a nomen unitatis, as نَحْلٌ. The forms فَعِلٌ, فَعِيلٌ and فَعُلٌ are

which we have not thought it necessary to notice; for instance, A
 مَفْعَلَةٌ, rarely مَفْعَلَةٌ and مَفْعَلَةٌ (as ضَبْعٌ a hyena, مَضْبَعَةٌ; عَبْدٌ a
 slave, مَعْبُدَةٌ; وَعِلٌ a mountain-goat, مَوْعِلَةٌ; شَيْخٌ an old man, a
 chief, a doctor, مَشِيخَةٌ, مَشِيخَةٌ and مَشِيخَةٌ; سَيْفٌ a sword, مَسِيفَةٌ
 and مَسِيفَةٌ), and مَفْعُولًا, of which the principal examples in use
 are: أَثَانٌ a she-ass, مَاتُونًا; بَغْلٌ a mule, مَبْغُولًا; تَيْسٌ a he-goat,
 عَبْدٌ; مَشْيُوحًا; شَيْخٌ an old man, مَحْمُورًا; حِمَارٌ a he-ass, مَتْيُوسًا;
 a slave, مَعْبُودًا; عَلِيٌّ a Christian (or other not Muḥammadan)
 captive or slave, مَعْلُوجًا; عَيْرٌ a wild ass, مَعْيُورًا; كَبِيرٌ large, stout,
 مَكْبُورًا.

REM. b. Many forms of the pluralis fractus seem to be derived,
 not from the singular forms in actual use, but from others, which
 are obsolete or of rare occurrence. E.g. فَاعِلٌ, pl. فَعْلَاءٌ, (as شَاعِرٌ
 a poet, شُعْرَاءُ), from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعْلَى, C
 (as هَالِكٌ perishing, هَلَكَى), also from an obsolete فَعِيلٌ (هَالِكٌ).

REM. c. From the preceding table it is obvious that one sing.
 may have several forms of the pluralis fractus; e.g. بَحْرٌ a sea,
 ثِيَارٌ, ثِيرَانٌ, ثَوْرَةٌ, ثَيْرَةٌ, ثِيرَةٌ, أَثَوَارٌ, أَثَوْرٌ; ثَوْرٌ a bull, أَبْهَرٌ, بُحُورٌ, بَحَارٌ,
 عِبْدَانٌ, أَعْبَدٌ, عَبِيدٌ, أَعْبَدَةٌ, أَعْبَادٌ, عِبُودٌ, عِبَادٌ, عَبْدٌ; ثِيَارَةٌ;
 (besides عَبْدٌ, مَعْبُودًا, مَعْبُدَةٌ, عِبْدَةٌ, عِبْدَى, عِبْدَاءُ, عِبْدَانٌ, عَبْدٌ; see rem. a);
 صُحْبَانٌ, صَحَابَةٌ, أَصْحَابٌ, صَحَابٌ, صَحْبٌ; صَاحِبٌ a companion, D
 (besides صُحْبَةٌ, see rem. a). Or one sing. may have several plurales
 fracti and a pluralis sanus besides; e.g. شَاهِدٌ one who is present,

masculine by form, feminine by signification. The forms XXVI. فُعُولَةٌ
 and XXVII. فَعَالَةٌ seem to be derived respectively from فُعُولٌ and
 فَعَالٌ with the termination ة to reinforce the collective meaning
 (تَأْكِيدٌ لِمَعْنَى الْجَمْعِ).

Plur. Fract.

A

I. (مَقَاعِلُ, تَقَاعِلُ, أَقَاعِلُ) *cont.* Sing.

of a finger, [أَنَامِلُ]; أَوَادِمُ Adam, أَفْعَى a viper, أَقَاعٍ (for أَقَاعِي, compare § 304, no. XXIII., rem.); تَجْرِبَةٌ trial, experience, تَجَارِبُ; مَخَالِبُ a claw or talon, مَخَالِبُ; مَنْزِلَةٌ a halting-place, a station, مَنَازِلُ; مَحَلَّةٌ a place where one stops or dwells, a quarter of a town, مَحَالُ; مَعِيشَةٌ means of subsistence, مَعَايِشُ; مَعْنَى meaning, مَعَانٍ (for مَعَانِي); مَرثِيَةٌ B
an elegy, مَرَاثٍ (for مَرَاثِي); [مَرَضِعٌ suckling, مَرَاضِعُ].

REM. a. In the plur. fract. of the form مَقَاعِلُ from verba mediæ rad. ي, the ي is not converted after the êlif productionis into hêmza (ة),—as happens, for instance, in form XVII. of the trilaterals (فَعَائِلُ), or in the nomen agentis (فَاعِلُ, § 240),—but it remains unchanged; e.g. مَسَاحَةٌ, مَسَاحٍ, an open space for walking (from سَاحَ for سَيَحَ), مَسَاحٍ; C
whereas مَسَائِحُ is the plural of مَسِيحَةٌ a curl (from مَسَحَ). In the same form from verba mediæ rad. و, the و is usually retained, as مَقَاوِسُ a bowcase, مَقَاوِصُ; مَقَاوِصُ (from قَاوَزَ for قَوَزَ) a desert, مَقَاوِزُ; مَقَاوِصُ a reproof, مَقَاوِصُ (from غَاوَصَ for غَوَصَ) a place for diving, مَقَاوِصُ; but in one or two instances into hêmza (ة), e.g. مُصِيبَةٌ (from صَابَ for صَوَّبَ) a misfortune, مَصَاوِبُ, and usually مَصَائِبُ; مَنَارَةٌ a D
candlestick, a lighthouse, a minaret, مَنَازِيرُ, and usually مَنَازِرُ. The changing of the و into ي is vulgar, as مَغَايِرُ, مَنَازِيرُ.

REM. b. Adjectives of the form أَفْعَلُ, especially with the superlative meaning, make, when used as substantives [and, in that case, often taking the form أَفْعَلُ, as أَجْدَلُ; see § 309, b, γ], a plur. أَفَاعِلُ; e.g. أَذْهَمُ a shackle or fetter,

A *Plur. Fract.*I. (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *cont.* *Sing.*

أَلَاكِبُرُ the greatest, أَرَاكُمُ a mottled snake, أَرَاكُمُ; أَدَاهِمُ grandees, nobles.

II. (فَوَاعِلُ, يَفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) *فَعَالِلُ*.

- B Quinqueliteral substantives and adjectives (ة not included), of which the penultimate letter is a litera productionis (ا, و, ي); as سُلْطَانُ a sultan, سَرَايِينُ a wolf, سِرْحَانُ a devil, شَيْطَانُ white flowers, نَوَارُ; تَبَايِينُ short drawers, تَبَانُ; سَلَاطِينُ a bubble, فُقَاعَةٌ; نَوَاوِيرُ a knife, سَكَاكِينُ; سَكَاكِينُ a heavy shower of rain, شُوْبُوبُ; قَنَادِيلُ a lump, قَنَادِيلُ; شَايِبُ a chair, كُرْسَى (for كَرَّاسِي *); مَكُونُ a measure, كُرْسَى; [مَكَكِي and مَكَكِي] a desert, بَرِّي; (for بَرَارِي) مَكَكِي; تَارِيخُ a picture, تَصَوِيرُ; تَمَائِلُ a statue, تَمَائِلُ; تَوَارِيخُ (compare § 303, f, rem.) a key, مِفْتَاحُ; مَسَاكِينُ poor, مَسَاكِينُ; مَسَاكِينُ unlucky, inauspicious, مَسَاكِينُ; مَسَاكِينُ lucky, auspicious, مَسَاكِينُ; مَسَاكِينُ accursed, مَسَاكِينُ; أَعَاصِيرُ a dust-storm with whirlwinds, إِعْصَارُ; مَلَاعِينُ a garland or crown, أَكَالِيلُ; أَرْجُوزَةٌ a poem in the metre *rajaz*, أَرَاكِيزُ; (for أَدْحَى) or (أَدْحَى) an ostrich's nest, إِدْحَى; أَمَانِي (for أَمْنِيَّة) a wish, أَمْنِيَّة; أَدْحَى a tent-rope, أَخِيَّة].

* [This may be lightened also to كَرَّاسِي, as إِنْسِي a human being, has أَنَّاسِي and أَنَّاسِي, بُخْتِي a Bactrian camel, بُخَاتِي and بُخَاتِي, مَهَارِي and مَهَارِي. The two latter words have also the irregular plurals بَخَاتِي and مَهَارِي.]

Plur. Fract.

Sing.

A

II. فَعَالِيلُ, يَفَاعِيلُ, مَفَاعِيلُ, تَفَاعِيلُ, أَفَاعِيلُ (فَعَالِيلُ) cont.

a sacred claim, أَوَاخِي a stall, آرِيَّة a spring, جَامُوسُ a queen-bee (rex apum), يَنَابِيعُ a buffalo, بَوَاسِيرُ hæmorrhoids, جَوَامِيسُ.

REM. a. The plur. فَعَالِيلُ is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as خَوَاتِمُ signet-rings, from خَاتَمٌ = خَاتَمٌ (pl. خَوَاتِمُ); قَنَاطِرُ = قَنَاطِيرُ; دِرْهَمٌ (pl. دِرْهَمٌ); مَفَاطِيرُ, from قَنَظَرَةٌ; مُطْفِرٌ one who breaks his fast, قَنَظَرَةٌ; مُطْفِلٌ having a fawn with her, مَشَادِنُ and مَشَادِنُ; مُنَكَّرٌ having a young one with her, مَطَافِلُ and مَطَافِلُ; clever, cunning, مَنَاصِيرُ. Conversely, فَعَالِيلُ is used, chiefly by poetical license, instead of فَعَالِيلُ; as مَقَاصِيرُ = مَقَاصِيرُ, plur. of مَقْصُورَةٌ a space partitioned or railed off, a closet; أَعَاصِيرُ = أَعَاصِيرُ, plur. of إِعْصَارٌ a dust-storm.

REM. b. دِينَارٌ a dinār, قِيرَاطٌ a carat, دِيَوَانٌ a register, an account-book, a collection of poems, a public office or bureau, and إِيَوَانٌ an arched or vaulted portico, vestibule or apartment, make دَوَاوِينُ, قَرَارِيضُ, دَنَانِيرُ, and أَوَاوِينُ (as if from singular forms إِيَوَانٌ, دَوَانٌ, قَرَّاطٌ, and دَنَارٌ). دِيْبَاجٌ, brocade, has دَبَابِيحُ and دَبَابِيحُ; دِيمَاسُ or دِيمَاسُ (δημόσιον), a dungeon, a bath, دَمَامِيسُ and دَمَامِيسُ; شِيرَازُ or شِيرَازُ, curds, شَوَارِيضُ and شَوَارِيضُ; أَتَاتِينُ and perhaps also أَتَاتِينُ (as if from a form أَتَتُونُ); خُنَاقٌ (خُنَاقٌ) quinsy, has خَوَانِيْقُ and, in modern Arabic, خَنَانِيْقُ. Compare § 284, rem.

A *Plur. Fract.*

III. فَعَالِلَةٌ.

Sing.

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as اُسْتَاذٌ (Pers. اُسْتَاذُ) *a master, a teacher*, اُسَاتِيذٌ and اُسَاتِيذَةٌ; تَلْمِيذٌ (Heb. תַּלְמִיד, Syr. تَلْمِيذٌ) *a disciple, a pupil*, تَلَامِيذٌ and تَلَامِيذَةٌ; فَيْلَسُوفٌ (φιλόσοφος) *a philosopher*, فَلَاسِفَةٌ; بَطْرِيْقٌ *a Grecian general* (patricius, πατρίκιος), بَطَارِيْقٌ and بَطَارِقَةٌ; مِطْرَانٌ *a metropolitan bishop* (μηντροπολίτης), مَطَارِيْنٌ and مَطَارِنَةٌ; تَرْجُْمَانٌ *an interpreter*, تَرَاْجِمٌ and تَرَاْجِمَةٌ.
2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical,—especially when they are words of foreign origin,—and a great many relative adjectives, consisting of more than four letters. E.g. صَيَاقِلٌ and صَيَاقِلَةٌ *an angel*, مَلَاَيْكَةٌ; صَيْقَلٌ *a polisher of swords*, صَيَقْلَةٌ; صَيَاقِلَةٌ and صَيَاقِلَةٌ; تَبَاعَةٌ *a king of el-Yəməñ*, تَبَعٌ; قُمَسٌ *a nobleman* (comes, κομής), قِمَامِسَةٌ; بَطْرِكٌ *a patriarch or archbishop* (πατριάρχης), بَطَارِيْكٌ and بَطَارِكَةٌ; جَوْرَبٌ *a stocking or sock* (Pers. كُورَبُ), جَوَارِبٌ and جَوَارِبَةٌ; مَلْحِدٌ *a heretic*, مَلَاْحِدَةٌ; قَيْصَرٌ (Caesar, Καίσαρ) *the Byzantine emperor*, قَيَاصِرَةٌ; فِرْعَوْنٌ (פַּרְעֹה) *Pharaoh*, صَيَارِفٌ and صَيْرِفِيٌّ *a money-changer*, فَرَاْعِنَةٌ; صَيَارِفَةٌ and صَيَارِفَةٌ; مَغْرِبِيٌّ *a Moor*, مَغَارِبَةٌ; بَغْدَادِيٌّ *a native of Bagdād*, مَصْمُودِيٌّ *a man of the Bèrbèr tribe of Mašmūda*, مَهْلَبِيٌّ *a descendant of el-Muhallèb*, مَهَالِبَةٌ.—From كِسْرِيٌّ (Pers. خُسْرَوُ, Chosroes) *the king of*

Plur. Fract.

A

III. **فَعَالِلَةٌ** continued. Sing.

Persia, are formed irregularly **أَكَاِسِرَةٌ**, **أَكَاِسِرَةٌ**, and **كَسَاِسِرَةٌ**; and **سَوَائٍ** or **سَوِيٌّ**, a like, an equal, has, besides **أَسَوَائٍ**, the irregular **سَوَاِسَةٌ**, **سَوَاِسِيَّةٌ**, and **سَوَاِسٍ** (for **سَوَاِسِيٌّ**).

REM. a. This form is also found, though rarely, in quadriliterals which have a litera productionis before the last radical; B as **جَبَّارٌ** a tyrant, a giant, **جَبَابِرَةٌ**; **شَّمَّاسٌ** a deacon (Syr. **ܫܡܥܠܐ**), **شَمَّاسَةٌ**.

REM. b. In forming the plur. fract. of nouns which contain five or more letters (exclusive of ة and the letters of prolongation), one of the radicals is rejected, generally the last. E.g. **عَنْكَبُوتٌ** a spider, **عَنَاكِبُ**; **عَنْدَلِيبٌ** a nightingale, **عَنَادِلُ**; **جَحْمَرِيٌّ** a ful, lazy old woman, **جَحَامِرُ**; **سَفَرَجُلٌ** a quince, **سَفَارِجُ**; but **فَرَزْدَقٌ** a burnt cake, **فَرَاذِقُ**; **قَلَنْسُوَةٌ** a sort of cap, **قَلَانِسُ**, **قَلَاسٍ** (for **قَلَاسِيٌّ**), or C **بَطَالِسَةٌ**; **بَطَلَمِيُوسُ** Ptolemy, **أَسَاطِينُ**; **أَسْطَوَانَةٌ** a pillar, **قَلَاسِيٌّ**; **دِمَاسِقِيٌّ** a Byzantine governor (domesticus, **δομestikós**), **دِمَاسِقُ**. Here may also be mentioned such plurals as **عَبَادِلَةٌ** from **عَبْدُ اللَّهِ** 'Abdu 'llāh (compare § 264, rem. b).

REM. c. The forms of the plur. fract. of quadriliterals and quinqueliterals are also used in forming plurals from other plurals (**جَمْعُ الْجَمْعِ** the plur. of the plur., or secondary plural). In particular, forms XIII. **أَفْعَلٌ** and XV. **أَفْعَلَةٌ** make **أَفَاعِلُ**, and XIV. D **أَفْعَالٌ**; more rarely V. **فَعَالٌ**, **فَعَائِلُ**, and XVIII. and XIX. **فَعَالِينُ**. E.g. XIII. **كَلْبٌ** a dog, **أَكْلَابُ**, **أَكْلَابُ**; **نَاقَةٌ** a she-camel, **فَعَالِينُ**. **أَرَاهُطُ**, **أَرَاهُطُ** one's people or tribe, **أَرَاهُطُ**; **أَرَاهُطُ**, **أَرَاهُطُ** a rib, **أَصَالُغُ**, **أَصَالُغُ**; **يَدٌ** a hand, a benefit, **أَيْدٍ** (for **أَيْدِيٌّ**), **أَيْدٍ** (for **أَيْدِيٌّ**); XV. **سُورٌ** a bracelet, **أَسَوْرَةٌ**, **أَسَوْرَةٌ**; **مَكَانٌ** a place, **أَمَكِنَةٌ**.

الزُّبَيْرِيَّةُ, the partisans of Marwān, of Ibnu 'z-Zubèir. See § 268. A Sometimes ى is added with the same effect to other adjectives, especially of the forms فَاعِلٌ and فَعَالٌ; as شَارِبَةٌ those who live on the bank and drink the water of (a certain stream); [وَرَادَةٌ and وَرَادَةٌ] (men) drawing water or (cattle) drinking; سَابِلَةٌ travellers; جَمَالَةٌ, حِمَارَةٌ, بَعَالَةٌ, خَيْالَةٌ, حَمَارَةٌ, persons who own or keep camels, asses, horses, mules; سَيَّارَةٌ a company of persons journeying together, a caravan (Syr. ܡܨܝܪܐ); رَجَالَةٌ pedestrians; نَظَّارَةٌ spectators; [نَهَابَةٌ plunderers]. B

REM. e. The plural of some nouns is anomalous, or derived from other forms or roots than the sing. in use; as أُمٌّ a mother, أُمَّهَاتٌ (Syr. ܐܡܬܐ, ܐܡܬܐ), rarely أُمَاتٌ; فَمٌّ a mouth, أَفْوَاهُ (from a sing. فَوْه or فَوهُ); مَاءٌ water, a spring, أَمْوَاهُ, مِمَّاهُ (from a sing. مَاءُ); شِيَاهُ, شَاءٌ, أَسْتَاهُ a sheep or goat, شَاءٌ; شِفَاهُ a lip, شِفَاهُ; اِسْتِ the anus, اِسْتِ; نِسْوَةٌ a woman, اِمْرَأَةٌ; شَوِيٌّ (from the rad. اَنَسَ, whence Heb. נִשְׁוֹת, נִשְׁוֹת, for נִשְׁוֹת, נִשְׁוֹת); خُلْدٌ a mole, مَنَاجِدُ (from the rad. نَجَدَ). اِنْسَانٌ a human being (Heb. אִנְשִׁין, for אִנְשִׁין, has usually نَاسٌ [especially with the article اَلنَّاسُ], instead of the older and poetic اُنَاسٌ (Heb. אֲנָשִׁים, Aram. ܐܢܫܐ).

306. As regards their meaning, the plurales fracti differ entirely from the sound plurals; for the latter denote several distinct individuals of a genus, the former a number of individuals viewed collectively, the idea of individuality being wholly suppressed. For D example, عِبْدُونَ are slaves (servi), i.e. several individuals who are slaves, عِبِيدُ slaves collectively (servitium or servitus); شُبَّانُ young men, youth (juventus), = شَبَابٌ; مَشِيخَةٌ old men in general. The plurales fracti are consequently, strictly speaking, singulars with a collective signification, and often approach in their nature to abstract nouns. Hence, too, they are all of the feminine gender, and can be used as masc. only by a constructio ad sensum.

- A REM. We must distinguish from the *plurales fracti* those nouns which are called *أَسْمَاءُ الْجِنْسِ* (*generic nouns*), as *نَحْلٌ* *bees*, on which see § 246 and § 292, a. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as *قَوْمٌ*, *رَهْطٌ*, *people or tribe*, *عَسْكَرٌ* *an army*; [*إِبِلٌ* *camels*, *غَنَمٌ* *sheep*]. These are called *أَسْمَاءُ الْجَمْعِ* or *أَشْبَاهُ الْجَمْعِ* (*like the plural*), and differ from the *أَسْمَاءُ الْجِنْسِ* in not admitting of the formation of *nomina unitatis* (§ 246).
- B

307. The *pluralis sanus* and the *plurales fracti* of the forms XII. *فَعْلَةٌ*, XIII. *أَفْعُلٌ*, XIV. *أَفْعَالٌ*, and XV. *أَفْعِلَةٌ*, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called *جُمُوعٌ قَلَّةٌ*, *plurals of paucity*, whilst the rest are named *جُمُوعٌ كَثْرَةٌ*, *plurals of abundance*. This observation applies,

- C of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

4. The Declension of Nouns.

I. The Declension of Undefined Nouns.

308. (1) Undefined substantives and adjectives are, in the *singular* number, either *triptotes* or *diptotes*. *Triptotes* are those which have *three* terminations to indicate the different cases; viz. ۚ (Nom.), ۚ (Gen.), and ۚ or ۚ (Acc., see § 8, rem. a). *Diptotes* are those which have only *two* terminations; viz. ۚ (Nom.) and ۚ (Gen., Acc.)*.—(2) The *dual* number has only *two* case-endings, which are

* A noun may be *مُعْرَبٌ*, *declinable*, or *مَبْنِيٌّ*, *indeclinable*. A declinable noun may be *مُنْصَرِفٌ*, *declined with tənwin*, or *غَيْرُ مُنْصَرِفٍ*, *declined without tənwin*. The term *مُتَمَكِّنٌ فِي الْأَسْمِيَّةِ*, *established in, or possessed of, the nominal character or nature*, or simply *مُتَمَكِّنٌ*, is synonymous with *مُعْرَبٌ*, and *غَيْرُ مُتَمَكِّنٍ* with *مَبْنِيٌّ*; whilst

common to both genders; viz. **نَانِ** (Nom.) and **نَيْنِ** (Gen., Acc.)*.— A
(3) The *pluralis sanus* has likewise only two case-endings for each

مُتَمَكِّنٌ أَمَكْنٌ, possessed of (the nominal character) to the fullest extent, is equivalent to **مُنْصَرِفٌ**, and **مُتَمَكِّنٌ غَيْرُ أَمَكْنٌ** to **غَيْرُ مُنْصَرِفٍ**.—

The vowel u of the nominative is called **الرَّفْعُ**, the raising (of the voice), and is **عَلَمُ الْفَاعِلِيَّةِ**, the sign of agency; the vowel i is termed **الْخَفْضُ** the depression (of the voice), or **الْجَرُّ**, the being drawn along or attracted B
(by a governing word, **الْجَارُ**), and is **عَلَمُ الْإِضَافَةِ**, the sign of annexation;

the vowel a is designated **النَّصَبُ**, the uplifting or elevation (of the voice), and is **عَلَمُ الْمَفْعُولِيَّةِ**, the sign of objectivity.—The *tənwin* may be

(a) **التَّنْوِينُ الدَّالُّ عَلَى الْمَكَانَةِ**, the nunation which shows that a noun is fully declinable, also called **تَّنْوِينُ التَّمَكِينِ**, and found in the singular and the *pluralis fractus*, as **رَجُلٌ**, **رِجَالٌ**; (b) **تَّنْوِينُ الْمَقَابَلَةِ**, the nunation of correspondence, found in the plural feminine, as **مُسْلِمَاتٌ**, because it corresponds to the ن of **مُسْلِمِينَ**; (c) **تَّنْوِينُ التَّنْكِيرِ**, the C
nunation which distinguishes, in the case of an indeclinable noun, between the definite, **الْمَعْرُفَةُ**, and the indefinite, **الْمُنْكَرَةُ**, as **مَرَرْتُ بِسَيْبَوَيْهِ**, **مَرَرْتُ بِسَيْبَوَيْهِ**, I passed by Sibawèih and another (man called) Sibawèih; and (d) **تَّنْوِينُ الْإِعْوَاضِ**, the nunation of compensation. This last may

be of three kinds: (a) of compensation for the omission of an entire proposition, as in **وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ** and ye are then looking on, where **حِينَئِذٍ** stands for **إِذْ بَلَغَتِ الرُّوحُ الْحَلْقُومَ**, at the time when the spirit has reached the throat; (β) of compensation for a governed D
word, as when the genitive is omitted after **كُلٌّ** or **بَعْضٌ**, as **كُلٌّ قَائِمٌ** for **كُلُّهُمْ قَائِمٌ** or **كُلُّ إِنْسَانٍ قَائِمٌ**; (γ) of compensation for a letter, as in **جَوَارٍ**, plural of **جَارِيَةٌ**, for **جَوَارِي** in the nominative or **جَوَارِي** in the genitive.

* The form **نَيْنِ** is used dialectically, as in the hemistich **عَلَى أَحْوَذَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ**, at eve it (a bird) rose on two nimble (wings).

- A gender; viz. for the *masculine*, **وَنَ** (Nom.) and **يَنَ** (Gen., Acc.)*; for the *feminine*, **أَتَ** (Nom.) and **إَتَ** (Gen., Acc.).—(4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see § 309, a).—The following is the paradigm of the declension of undefined substantives and adjectives.

TRIPTOTE OR FIRST DECLENSION.

Substantives.

B	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Sing.</i>		<i>Sing.</i>	
N.	زَيْدٌ <i>Zeid.</i>	رَجُلٌ <i>a man.</i>	هِنْدٌ <i>Hind.</i>	جَنَّةٌ <i>a garden.</i>
G.	زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac.	زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً
		<i>Dual.</i>		
C N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ

- The existence of the form **أَنَ** is doubtful, despite the verse **أَعْرِفُ**
وَأَنْكُرُنَا مِنْهَا الْجِيدَ وَالْعَيْنَانَا وَمَنْخَرَيْنِ أَشْبَهَا ظَبْيَانَا
 and the two eyes, and two nostrils which resemble two gazelles, in which
 D **الْعَيْنَانِ** and **ظَبْيَانِ** (written in rhyme **نَا**) are used instead of **الْعَيْنَيْنِ**
 and **ظَبْيَيْنِ**.

* The form **يَنَ** is said by some to be dialectical, whilst others consider it due only to poetic license (**ضُرُورَةُ الشَّعْرِ**); e.g. **وَأَنْكُرُنَا** وَمَا ذَا تَبْتَغَى, and we ignore the riffraff of other (tribes); **وَالشُّعْرَاءُ مَتَى وَقَدْ جَاوَزْتَ حَدَّ الْأَرْبَعِينَ**, and what is it pray that the poets want of me, since I have already passed the limit of forty (years)? where **آخِرِينَ** and **الْأَرْبَعِينَ** are used instead of **آخِرِينَ** and **الْأَرْبَعِينَ**.

TRIPTOTE OR FIRST DECLENSION.

A

Substantives.

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Plur. sanus.</i>		<i>Plur. sanus.</i>	
N.	زَيْدُونَ	...	هِنْدَاتُ	جَنَاتُ
G. Ac.	زَيْدِينَ	...	هِنْدَاتٍ	جَنَاتٍ

Plur. fract.

Plur. fract.

B

N.	زُيُودُ	رِجَالُ	هُنُودُ	جِنَانُ
G.	زُيُودٍ	رِجَالٍ	هُنُودٍ	جِنَانٍ
Ac.	زُيُودًا	رِجَالًا	هُنُودًا	جِنَانًا

Adjectives.

Masc.

Fem.

Sing.

C

N.	جَالِسٌ	sitting.	نَائِحَةٌ	mourning.
G.	جَالِسٍ		نَائِحَةٍ	
Ac.	جَالِسًا		نَائِحَةً	

Dual.

N.	جَالِسَانِ	نَائِحَتَانِ
G. Ac.	جَالِسَيْنِ	نَائِحَتَيْنِ

Plur. sanus.

D

N.	جَالِسُونَ	نَائِحَاتُ
G. Ac.	جَالِسِينَ	نَائِحَاتٍ

Plur. fract.

N.	جُلَّاسُ	نُوحٌ
G.	جُلَّاسٍ	نُوحٍ
Ac.	جُلَّاسًا	نُوحًا

A		DIPTOTE OR SECOND DECLENSION.		
		<i>Substantives.</i>		
		Masc.		Fem.
		<i>Sing.</i>		
	N.	عُثْمَانُ	'Othmān.	زَيْنَبُ Zèinèb.
	G. Ac.	عُثْمَانٍ		زَيْنَبٍ
		<i>Dual.</i>		
	N.	عُثْمَانَانِ		زَيْنَبَانِ
B	G. Ac.	عُثْمَانَيْنِ		زَيْنَبَيْنِ
		<i>Plur. sanus.</i>		
	N.	عُثْمَانُونَ		زَيْنَبَاتُ
	G. Ac.	عُثْمَانِينَ		زَيْنَبَاتٍ
		<i>Plur. fract.</i>		
		(of دِرْهَمٌ a dirham)	(of جَارِيَةٌ a young woman)	
	N.	دَرَاهِمُ	N. G.	جَوَارٍ*
C	G. Ac.	دَرَاهِمٍ	A.	جَوَارِي
		<i>Adjectives.</i>		
		Masc.		Fem.
		<i>Sing.</i>		
	N.	أَسْوَدٌ black.	أَفْضَلُ more excellent.	سَوْدَاءُ black.
	G. Ac.	أَسْوَدٍ	أَفْضَلٍ	سَوْدَاءٍ
		<i>Dual.</i>		
	N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ
D	G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ
		<i>Plur. sanus.</i>		
	N.	...	أَفْضَلُونَ	...
	G. Ac.	...	أَفْضَلِينَ	...

* جَوَارٍ stands in the Nom. for جَوَارِي, in the Gen. for جَوَارِي (identical in form with the Acc.). See p. 235, at the end of the note.

DIPTOTE OR SECOND DECLENSION.

A

Adjectives.

	Masc.		Fem.
		<i>Plur. fract.</i>	
	(of ^{فَقِيرٌ} <i>poor</i>)		(of ^{نَائِحَةٌ} <i>mourning</i>)
N.	فَقْرَاءٌ	...	نَوَائِحٌ
G. Ac.	فَقْرَاءٌ	...	نَوَائِحٌ

REM. *a.* There are two words in Arabic, in which the final flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. ^{أَمْرٌ}, *a man*, and ^{ابْنٌ}, *a son*, for ^{أَمْرًا} and ^{ابْنًا}, which are also used (see § 19, *d*).

Sing. Nom.	^{أَمْرٌ} or ^{أَمْرًا} , ^{ابْنٌ}
Gen.	^{أَمْرِي} or ^{أَمْرٍ} , ^{ابْنِي}
Acc.	^{أَمْرًا} or ^{أَمْرَ} , ^{ابْنًا}

[According to ʿen-Naḍr ibn Šomèil, as quoted by Zamahšārī, *Pāiḳ* C i. 524, ^{فَمٌ} *the mouth* is also doubly declined, ^{فَمًا}, ^{فَمِ}, ^{فَمٌ}, as ^{رَأَيْتُ فَمَهُ} *هَذَا فَمُهُ*. *Comp. Lane and Fleischer, Kl. Schr.* I. 180. D. G.]

REM. *b.* For the comparison of the Arabic Declension with that of the other Semitic Languages see *Comp. Gr.* p. 139 *seqq.*

309. The following nouns are diptote.

D

a. Several forms of the pluralis fractus; viz.

(*a*) Quadrisyllabic plurales fracti, the first and second syllables of which have fetha and the third kësra, that is to say, the forms ^{فَوَاعِلٌ} (XVI.), ^{فَعَائِلٌ} (XVII.), ^{فَعَالِلٌ} etc., and ^{فَعَالِلٌ} etc. (I. and II. of nouns which have more than three radical letters); as ^{بَوَاعِثٌ} *causes*, ^{عَجَائِبٌ} *wonders*, ^{قَنَاطِرٌ} *bridges*, ^{سَلَاطِينٌ} *sultans*.

(*β*) Plurales fracti which end in hêmza preceded by ʿelif mêm dūda

A (أَء), viz. فُعَلَاءَ (XX.) and أَفْعَلَاءَ (XXI.); as حُكَمَاءَ *wise men*, أَوْلِيَاءَ *friends* (compare *b*, *a* and *c*, *β*).

(γ) Plurales fracti which end in ـٍ and ـَى, viz. فُعَالٍ (XXIII.), فُعَلَى (XXII.), and فُعَالَى (XXIV.); as عَذَارٍ *virgins*, جُرْحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*, *β* and *c*, *β*).

(δ) أَوَّلٌ, plur. fract. of أَوَّلٌ, and of its fem. أُولَى, *first*; آخِرٌ, plur. fract. of آخِرٌ, and of its fem. أُخْرَى, *other, another*; جَمْعٌ, B بُتَعَاءَ, بَصْعَاءَ, كُتَعَاءَ, جَمْعَاءَ, بُتَعٌ, بَصْعٌ, كُتَعٌ, plur. fract. of جَمْعَاءَ, *fem. of أَجْمَعٌ*, etc., *all together*.

[(ε) أَشْيَاءُ, the irregular plural of شَيْءٌ (comp. XIV. 2, rem.).]

b. Various common nouns and adjectives; viz.

(a) Common nouns and adjectives which end in *hèmza* preceded by *êlif mèmduḍa* (أَء); as عَذْرَاءُ *a virgin*, بَيْضَاءُ *white* (§ 296).

C Compare *a*, *β* and *c*, *β*.

REM. This rule does not apply to cases in which the *hèmza* is *radical*, as قَرَأَ from قَرَأَ (compare § 299, rem. *c*, and § 301, rem. *e*).

(β) Common nouns and adjectives ending in *êlif maḵṣūra* (ـَى); as ذِكْرَى *memory*, سَكْرَى *drunken* (§ 295, *a*). Compare *a*, *γ* and *c*, *β*.

REM. Excepting those in which the *êlif maḵṣūra* is *radical*; as D هُدَى *guidance* (for هُدَى, § 213).

(γ) Adjectives of the form أَفْعَلٌ (§§ 232, 16, and 234—5), of which the fem. is فُعَلَى and فُعَلَاءَ (§§ 295, *b*, and 296); as أَعْجَبُ *more wonderful*; أَحْمَرُ *red*.—But adjectives of the form أَفْعَلٌ, f. أَفْعَلَةٌ, are triptote; as أَرْمَلٌ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*.—Substantives of this form are usually regarded as triptote, e.g. أَجْدَلٌ *a hawk*, أَخْيَلٌ *a green woodpecker*, أَرْبٌ *a hare*, أَرْمَلٌ *a humming*; but the diptote form is admissible in such as were originally adjectives, e.g. أَجْدَلٌ, أَخْيَلٌ.

REM. *a*. Some good authorities give **أَرْمَلٌ** as the masculine of **أَرْمَلَةٌ**, which would be very irregular.

REM. *b*. Adjectives of the form **أَفْعَلٌ**, when used as substantives, retain the diptote inflection; e.g. **أَدْهَمٌ** a fetter (properly blackish, *dun*), **أَسْوَدٌ** a serpent (prop. black), **أَبْرَقٌ** stony land (prop. mottled), **أَبْطَحٌ** a wide, gravelly water-course, **أَجْرَعٌ** a tract of land without herbage.

(δ) Adjectives of the form **فَعْلَانٌ**, of which the fem. is **فَعْلَى** B (§ 295, *a*); as **سَكْرَانٌ**, f. **سَكْرَى**, *drunken*.—But those of which the fem. is **فَعْلَانَةٌ** (§ 295, rem. *a*) are triptote; as **نُدْمَانٌ**, f. **نُدْمَانَةٌ**, a boon companion.—Adjectives of the form **فَعْلَانٌ** are all triptote, their fem. being formed by adding **ة** (§ 295, rem. *a*); as **عُرْيَانٌ**, f. **عُرْيَانَةٌ**, *naked*.

REM. *a*. Adjectives of the form **فَعْلَانٌ**, f. **فَعْلَانَةٌ**, are rare. The principal examples in the language are: **أَلْيَانٌ** having a large fat tail (of a sheep); **حَبْلَانٌ** angry; **دَخْنَانٌ** stiflingly hot; **سَخْنَانٌ** hot; C **سِيفَانٌ** tall and slender; **ضَحِيَانٌ** exposed to the sun, eating in the forenoon (**الضَحَى**); **صَوْحَانٌ** and **صَوْحَانٌ** dry, withered; **عَلَّانٌ** stupid, ignorant; **قَشْوَانٌ** thin, slender; **مَصَّانٌ** sucking (sheep or cows) out of greed, mean, vile; **مُوتَانٌ** stupid, stolid; **نُدْمَانٌ** a boon companion; **نَصْرَانٌ** Christian. Some of these, however, have also the form **فَعْلَانٌ**, **فَعْلَانٌ**, or **فَعْلَانٌ**; as **أَلْيَانٌ** and **أَلْيَانٌ**; **سَخْنَانٌ**, **سَخْنَانٌ**, or **سَخْنَانٌ**; **صَوْحَانٌ**, **صَوْحَانٌ**. The word **صَوْحَانٌ** may perhaps be merely a mistake for **صَوْحَانٌ** or **صَوْحَانٌ**.

REM. *b*. **فُلَانٌ** so and so, such and such a one, makes irregularly D in the feminine **فُلَانَةٌ**, [because it takes the place of a proper name (c, ζ)].

(ε) The masculine numerals as mere abstract numbers; e.g. **سِتَّةٌ أَكْثَرُ مِنْ خَمْسَةٍ بِوَاحِدٍ** 8 is the double of 4; **ثَمَانِيَةٌ ضِعْفُ أَرْبَعَةٍ** 6 is more than 5 by one.

(ζ) Distributive numerals of the forms **فَعَالٌ** and **مَفْعَلٌ** (§ 333); as **ثَنَاءٌ** and **مَثْنَى**, two by two, **ثَلَاثٌ** and **مَثْلَثٌ**, three by three.

- A (η) The grammatical paradigms formed from the root **فعل**, when used without the article as a sort of definite proper names. For example : **أَفْعُلُ صِفَةً لَا يَنْصَرِفُ** (the form) *af'al*, (used) as an adjective, is declined without *tənwin* (e.g. **أَحْمَرُ** red) ; **أَفْعُلُ إِذَا كَانَ اسْمًا نَكِرَةً** (the form) *af'al*, when it is an indefinite noun, is declined with *tənwin* (e.g. **أَفْكَلُ** tremor, **أَجْدَلُ** a hawk) ; **وَزْنُ طَلْحَةٍ وَإِصْبَعِ فَعْلَةٍ** the measure of *Talha* and *'isba'* is *fa'la* and *'if'al*. But if we
- B say **كُلُّ أَفْعُلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ**, every (word of the form) *'af'al*, which is an adjective, is declined without *tənwin*, we must employ the nunation, because **كُلُّ**, in the sense of *each, every*, requires an indefinite word after it in the genitive ; and so in other cases.

[(θ) The diminutives of all diptote nouns, as **أَسِيدٌ**, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form **فُعَالٌ** (§ 333), as **تُكَيْثٌ, أَحَبِّدٌ**.]

- C c. Many proper names ; viz.

(a) Foreign names of men, as **إِسْحَاقُ** *Isaac*, **إِبْرَاهِيمُ** *Abraham*, **يُوسُفُ** *Joseph*, **دَاوُدُ** *David* ; excepting such as consist of three letters, the second of which has *ğezma* or is a *litera productionis*, as **لُوطُ** *Lot*, **نُوحُ** *Noah*.

- (β) Proper names which end in *elif maḵṣūra* (compare *a*, *γ* and *b*, *β*) and *elif memdūda* (compare *a*, *β* and *b*, *α*), whether Arabic or
- D foreign ; as **يَحْيَى** *John*, **عَادِيَا** or **عَادِيَا** *Ādiyā*, **زَكَرِيَّا** *Zachariah*, **يَعْلَى** *Ya'lā*, **لَيْلَى** *Lèilā*, **سُلْمَى** *Sulmā*.

(γ) Proper names in **سَانَ**, whether Arabic or foreign ; as **عَطَفَانُ** *Ġaṭafān* (a tribe), **عُثْمَانُ** *Othmān*, **حِطَّانُ** *Hiṭṭān*, **سُفْيَانُ** *Sufyān*, **سُلَيْمُنُ** *Solomon*, **عِمْرَانُ** *Imrān* (*'Amram*), [with the exception of those that were originally common nouns of the forms **فِعَالٌ** and **فِعْلَانٌ**, as **سِنَانٌ** and **رِضْوَانٌ**].

(δ) Proper names which resemble in form the verbal forms **فَعَّلَ** A and **فَعِلَ**, or any of the persons of the Imperfect; as **شَمَّرَ** *Šammar*, **سَلَّمَ** *Jerusalem*, **ضَرَبَ** *Dorib*, **أَحْمَدَ** *Aḥmèd*, **يَزِيدَ** *Yèzîd*, **يَشْكُرُ** *Yèškur*, **تَدْمُرُ** *Tadmur* (Palmyra), **تَغْلِبُ** *Taglib*, **يُبْنَى** *Yubnā*, **تُمَادِرُ** *Tumādir*, **يُرَامِلُ** *Yurāmil*.

(e) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. عَقْرَبٌ *a scorpion*, B عَقْرَبُ *'Akrah (a man's name)*.

(ğ) Proper names which end in ة, whether masculine or feminine; as مَكَّة Mekka, فَاطِمَةُ Fāṭima (a woman), دُغَا Dūga (a woman), طَلْحَةُ Talḥa, قَتَادَةُ Katāda (men). [Fem. proper names in ات keep their tēnwīn, as أَذْرَعَاتُ gen. acc. عَرَقَاتُ gen. acc. عَرَقَاتُ. Dialectic forms are عَرَقَاتُ gen. acc. عَرَقَاتُ and even عَرَقَاتُ.]

(η) Fem. proper names, which do not end in ة, but are either of foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. مِصْرُ *Egypt*, جُورُ *Gūr*, صُورُ *Tyre*, زَيْنَبُ *Zēinēb*, سَعَادُ *Su'ād*, سَتَرُ *Šatar*, سَقَرُ *Hellfire* (as the name of a particular part of hell).—But fem. proper names which consist of only three letters, the second of which has ġezma, may be either diptote or triptote (though the former is preferred); as هِنْدُ or هِنْدُ *Hind*, دَعْدُ or دَعْدُ *Da'd*.

(θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form فَعْل (from فَاعِلٌ), as عَمْرُ 'Omar, زُفَرُ 'Zufar, جُسَمُ 'Gusem, زُحَلُ the planet Saturn, قُتَمْرُ the male hyena; and feminine names of the form فَعَال (from فَاعِلَةٌ), as قَطَامُ 'Kaṭām, رَقَاشُ 'Raḳāš, حَدَامُ 'Hadām, بَرَّاحُ the sun, صَلَاحُ 'Ṣalāḥ (a name of Mekka). These latter, however, have

- A. more usually and correctly the form *فَعَالٍ*, and are wholly indeclinable; as *قَطَامٍ*, *رَقَاشٍ*, *حَدَامٍ*, *بَرَّاحٍ*, *صَلَّاحٍ*, *ظَفَّارٍ* *Zafār* (a city), *قَثَامٍ* the female hyæna, *حَلَّاقٍ* death, *صَرَّامٍ* war, *أَزَامٍ* a year of famine.

REM. a. Words of the form *فَعَالٍ*, of which the last letter is *r*, as *جَعَارٍ* the female hyæna, *حَضَارٍ* *Ḥaḍār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs who in other cases use the form *فَعَالٍ*.

REM. b. Besides being used as proper names, the forms *فَعْلٌ* and *فَعَالٍ* are often employed as vocatives, in terms of abuse; e.g. *يَا خُبْتُ* *O improbe!* f. *يَا خَبَاتٍ*; *يَا فُسَقَى* *O sceleste!* f. *يَا فَسَاقٍ*; *يَا لُكْعُ* *O vilis!* f. *يَا لَكَاعٍ*.

- REM. c. In compound proper names of the class called *مُرَكَّبٌ* *مَرْجِيٌّ* (§ 264), the first word is usually not declined at all, and the second follows the diptote declension; nom. *حَضْرَمَوْتُ*, *بَعْلَبَكْ*, *رَامَهْرَمَزْ*, gen. and acc. *حَضْرَمَوْتُ*, *بَعْلَبَكْ*, *رَامَهْرَمَزْ*. Each word may, however, be declined separately, the second being in the genitive, and the first losing the *tênwîn* because it is defined by the second (see § 313, foll.); nom. *حَضْرَمَوْتُ*, *بَعْلَبَكْ*, *رَامَهْرَمَزْ*, gen. *حَضْرَمَوْتُ*, acc. *حَضْرَمَوْتُ*, etc. The proper name *مَعْدَى كَرِبٌ* admits of three forms, for we may say *مَعْدَى كَرِبٌ* (like *حَضْرَمَوْتُ*); or *مَعْدَى كَرِبٌ*, gen. and acc. *مَعْدَى كَرِبٌ* (like *حَضْرَمَوْتُ*); or *مَعْدَى كَرِبٌ* in all three cases (like *رَامَهْرَمَزْ*).—Proper names of men ending in *بُوَيْهٍ*, *عَمْرُوَيْهٍ*, *نِفْطَوَيْهٍ*, *سَبَبُوَيْهٍ* are wholly indeclinable; as

* [The kunya is sometimes considered as a single compound noun.

A letter of the Prophet begins *مِنْ مُحَمَّدٍ إِلَى الْمُهَاجِرِ بْنِ أَبِي أُمَيَّةَ* (*Pāik* i. 5), some *Ḳorān* readers read in *Sūr. cxi.* *بَيَّتَ يَدَا أَبِي لَهَبٍ*, and well known are *أَبُو طَالِبٍ عَلِيٌّ* and *أَبُو سَفْيَانَ*. Compare *Belāḍorī* 60, last l. and *Baidāwī* ii. 421, l. 10. D. G.]

REM. d. Proper names, when used *indefinitely* [as is always A the case when they are employed in the dual or plural], are naturally declined with *tənwin*; as *رَبِّ إِبْرَاهِيمَ لَقِيتُهُ* many an Abraham have I met; *فَكُلُّ دَوْرٍ مَخْصُوصٌ بِآدَمَ وَحَوَّاءَ* and each period has its peculiar Adam and Eve; and so *رَبِّ عِمْرَانَ وَأَحْمَدَ* and *وَقَاطِمَةَ وَسَعَادَ وَعُمَرَ وَقَطَامَ وَسَيَبَوِيهَ*. There is, however, a doubt as to the admissibility of the *ṣarf* in the form *أَفْعَل*.

REM. e. The *أَسْبَابُ الْإِمْتِنَاعِ مِنَ الصَّرْفِ*, or reasons why a noun B is debarred from taking the *tənwin*, are usually reckoned by the grammarians to be nine in number; viz. *أَلْعَلَمِيَّةُ* its being a proper name; *أَلْوَصْفِيَّةُ* its being an adjective; *أَلْعُجْمَةُ* its being a foreign word; *أَلْمُرَكَّبُ الْمَرْجُوحُ* its being a compound of the class *أَلْتَرْكِيْبُ*; *أَلتَّائِيْثُ* its being necessarily feminine by form or meaning; *أَلْأَلْفُ وَالتَّنُونُ الْمَضَارِعَاتَانِ لِأَلْفِي* its ending in the termination *أَلْأَن*, which resembles the feminine termination *أَلْأَ*; C *كُوْنُهُ جَمْعًا لَيْسَ عَلَى زَيْتِهِ وَاحِدٌ* its being a plural of a form which does not occur in the language as a singular (e.g. *مَسَاجِدُ* mosques, *مَفَاعِلُ* lamps, for there is no singular noun of the form *مَفَاعِلُ* or *مَفَاعِيلُ*); *أَلْعَدْلُ عَنْ صِيغَةٍ إِلَى أُخْرَى* its being turned from one form into another (as *عَمْرٌ*, which is *مَعْدُوْلٌ*, or transformed, from *عَامِرٌ*, or *قَاطِمَةٌ* from *مَعْدُوْلَةٌ*); and *وَزْنُ أَلْفَعْلٍ* its resembling in form a part of the verb. Any two or more of these causes in D combination prevent a noun from being declined with *tənwin*; e.g. (1) *أَلْعَلَمِيَّةُ* + the termination *أَلْأَن*, as *عُثْمَانُ*. Hence we say *حَسَّانُ* *Hassān*, if we derive this name from the radical *حَسَّ*; but if we derive it from *حَسَنَ*, it is triptote, *حَسَّانُ*. (2) *أَلْعَلَمِيَّةُ* + *أَلْتَرْكِيْبُ*, as *بَعْلَبَكُ*. (3) *أَلتَّائِيْثُ* + *أَلْعَلَمِيَّةُ*, viz. (α) *أَلْفَعْلًا وَمَعْنَى* in form and meaning, as *قَاطِمَةٌ*; (β) *أَلْفَعْلًا لَا مَعْنَى* in meaning but not in form,

- A as زَيْنَبُ (γ) لَفْظًا لَا مَعْنَى in form but not in meaning, as طَلْحَةُ (which, though feminine in form, yet is the name of a man).

Except feminine proper names of the form فَعْلٌ, in c, γ. (4) اَلْعَلَمِيَّةُ + اَلْعَلَمِيَّةُ, as يَزِيدُ. (5) اَلْعَدُولُ + اَلْعَلَمِيَّةُ, as عُمَرُ. (6) اَلْعَلَمِيَّةُ + اَلْعَلَمِيَّةُ, as بَطْرُسُ Petrus. Except the case of نُوحٌ and similar names in c, a. (7) اَلْعَدُولُ + اَلْوَصْفِيَّةُ, as اُخْرُ, which is مَعْدُولٌ from اُخْرُونَ, or جَمْعُ, which is مَعْدُولٌ from جَمْعَاوَاتُ. (8) اَلْوَصْفِيَّةُ + اَلْوَصْفِيَّةُ, as اُخْرُ, which is مَعْدُولٌ from جَمْعَاوَاتُ. (9) اَلْوَصْفِيَّةُ + اَلْوَصْفِيَّةُ, as اُخْرُ, which is مَعْدُولٌ from جَمْعَاوَاتُ.

- B the termination اَن, in adjectives of the form فَعْلَانُ, fem. فَعْلَانِي. (9) اَلْوَصْفِيَّةُ + اَلْوَصْفِيَّةُ, in adjectives of the form اَفْعَلٌ.

310. Nouns ending in اِي or اِ, for اِي or اِ (§§ 213 and 245), which follow the first declension, and those in اِي and اِ, for اِي, which follow the second (§ 309, α, γ; b, β; c, β), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (تَقْدِيرِي), not expressed (لَفْظِي) or external (ظَاهِر).

- C E.g. عَصَا for عَصَوُ, عَصَوُ, and عَصَوَا; رَحَى for رَحَى, رَحَى, and رَحِيًا; بُشْرَى for بُشْرَى and بُشْرَى.

311. Nouns ending in اِي, for اِي or اِ (§ 167, b, β, and the Paradigms of the Verb, Tab. XVIII.) and اِي or اِي (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. اِيَا (according to § 166, a). E.g. غَاوُ for غَاوُ, acc. غَاوِيَا; مُرْمِي for مُرْمِي, acc. مُرْمِيَا; تَغْزِي for تَغْزِي, acc. تَغْزِيَا; تَمْنِي for تَمْنِي, acc. تَمْنِيَا.

- D مُرْمِي for مُرْمِي, acc. مُرْمِيَا; مُغْزِي for مُغْزِي, acc. مُغْزِيَا; رَامِي for رَامِي, acc. رَامِيَا; تَغْزِي for تَغْزِي, acc. تَغْزِيَا; تَمْنِي for تَمْنِي, acc. تَمْنِيَا; شَجِي (verbal adj.) for شَجِي, acc. شَجِيَا; عَمِي (verbal adj.) for عَمِي, acc. عَمِيَا.

312. All plurals of the second declension, which ought regularly to end in اِي for اِي, follow in the nom. the first declension instead

of the second, and substitute ـِ (for ـِى). They moreover retain, A according to § 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have ـِى . E.g. جَارِيَةٌ , plur. nom. and gen. جَوَارٍ , for جَوَارِي (instead of جَوَارِي), acc. جَوَارِي ; مَعْنَى , plur. nom. and gen. مَعَانٍ , for مَعَانِي (instead of مَعَانِي), acc. مَعَانِي ; صَحْرَاءَ , plur. nom. and gen. صَحَارٍ , for صَحَارِي (instead of B صَحَارِي), acc. صَحَارِي .

II. *The Declension of Defined Nouns.*

313. Undefined nouns become defined: 1. by prefixing the article الْ ; 2. (a) by adding a noun in the genitive, or (b) by adding a pronominal suffix.

[REM. Only proper names and words used as proper names are C in themselves definite (§ 309, b, η, vol. ii. § 78); if, therefore, they are not originally appellatives (as الْحَسَنُ properly *the beautiful*) they never have the article, unless they be used as generic nouns (as in رَبِّ ابْرَاهِيمَ , § 309, c, rem. d), $\text{الزَّيْدُ الْأَوَّلُ}$ *the first Zeid*.—A defined noun is called مُعَرَّفٌ or مُعَرِّفٌ (تَعْرِيفٌ means *defining*), an undefined noun مُنْكَرٌ or نَكِرَةٌ (تَنْكِيرٌ means *leaving undefined*).]

314. If an undefined noun be defined by the article, the following D cases arise.

(a) If it belongs to the first declension, it loses the *tènwin*.

Nom.	الرَّجُلُ	الْحَسَنُ	الْمَدِينَةُ	الْمُحْصَنَةُ	الرِّجَالُ
	<i>the man.</i>	<i>El-Hasan.</i>	<i>the city.</i>	<i>the chaste (woman).</i>	<i>the men.</i>
Gen.	الرَّجُلِ	الْحَسَنِ	الْمَدِينَةِ	الْمُحْصَنَةِ	الرِّجَالِ
Acc.	الرَّجُلَ	الْحَسْنَ	الْمَدِينَةَ	الْمُحْصَنَةَ	الرِّجَالَ

REM. The final *l* of the acc. disappears along with the *tènwin*.

- A (b) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	الْأَسْوَدُ	السَّودَاءُ	الْأَكَابِرُ
	<i>the black (m.).</i>	<i>the black (f.).</i>	<i>the nobles.</i>
Gen.	الْأَسْوَدِ	السَّودَاءِ	الْأَكَابِرِ
Acc.	الْأَسْوَدَ	السَّودَاءَ	الْأَكَابِرَ

(c) If it be a plur. sanus fem., it loses the *tènwin*.

B	Nom.	الظُّلُمَاتُ	الْمَخْلُوقَاتُ	الْمُؤْمِنَاتُ
		<i>the darknesses.</i>	<i>the creatures.</i>	<i>the believing (women).</i>
	Gen. Acc.	الظُّلُمَاتِ	الْمَخْلُوقَاتِ	الْمُؤْمِنَاتِ

REM. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as *الضَّارِبُونَ* *those who beat*, *الرَّجُلَانِ* *the two men*, gen. acc. *الضَّارِبِينَ*, *الرَّجُلَيْنِ*.

- REM. b. Nouns ending in *-* drop the *tènwin* and resume their original *ى*; as *رَامٍ* from *الرَّامِي*, *مَعَانٍ* from *الْمَعَانِي*, *تَمَنٍّ* from *الْتَمَنِي*, *جَوَارٍ* from *الْجَوَارِي* (see §§ 311, 312).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

(a) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§ 314).

D	Nom.	كِتَابُ اللَّهِ	أَسْفَلُ الْأَرْضِ	رِجَالُ الْمَدِينَةِ
		<i>the book of God.</i>	<i>the lowest part of the earth.</i>	<i>the men of the city.</i>
	Gen.	كِتَابِ اللَّهِ	أَسْفَلِ الْأَرْضِ	رِجَالِ الْمَدِينَةِ
	Acc.	كِتَابَ اللَّهِ	أَسْفَلَ الْأَرْضِ	رِجَالَ الْمَدِينَةِ
	Nom.	عَجَائِبُ الْمَخْلُوقَاتِ		كُلُّ يَوْمٍ
		<i>the wonders of creation.</i>		<i>every day.</i>
	Gen.	عَجَائِبِ الْمَخْلُوقَاتِ		كُلِّ يَوْمٍ
	Acc.	عَجَائِبَ الْمَخْلُوقَاتِ		كُلَّ يَوْمٍ

REM. a. The words أَبٌ a father, أَخٌ a brother, حَمٌ a father-in-law, and less frequently هُنٌ a thing, after rejecting the *tènwin*, lengthen the preceding vowel.

Nom.	أَبُو, أَخُو, حَمُو, هَنُو;	for أَبٌ, etc.
Gen.	أَبِي, أَخِي, حَمِي, هَنِي;	for أَبٍ, etc.
Acc.	أَبَا, أَخَا, حَمَا, هَنَا;	for أَبٌ, etc.*

The word ذُو, the owner or possessor of a thing, which is always connected with a following substantive in the genitive, has in the gen. ذِي, in the acc. ذَا; whilst فَمٌ, the mouth (Aram. ܦܡܐ), which is used instead of قُوَّةٌ or قُوَّة, makes either:

Nom.	فَمٌ,	Gen.	فَمٍ,	Acc.	فَم;
or:	فُو,		فِي,		فَا†.

REM. b. Proper names of the first declension lose their *tènwin*, when followed by the word ابْنٌ in a genealogical series; as مُحَمَّدٌ

* The same is the case in the other Semitic languages; see *Comp. Gr.* p. 142 seq.—In Arabic the short vowels are used dialectically, as in the verse أَبَايَ أَقْتَدَى عَدَى فِي الْكَرَمِ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمَ *Adi has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong*; where we find أَبَايَ and أَبَهُ for أَبَايِهِ and أَبَاهُ. Some of the Arabs employ the forms أَبَا, etc., in all the three cases [أَبَا being, according to some lexicographers a dial. var. of أَبٌ. *Comp.* vol. ii. § 39, a, rem. a], as in the verse إِنَّ أَبَاهَا وَأَبَا أَبَاهَا قَدْ بَلَغَا *verily their (the family's) father and their father's father have reached in glory their utmost limit*; where the first أَبَاهَا is the accus. after إِنَّ, and the second أَبَاهَا the genit., instead of أَبَاهَا, whilst غَايَتَاهَا stands by poetic license (in this case الْإِشْبَاعُ) for غَايَتَهَا. [The genuineness of this verse is not free from suspicion. *Comp. Nöldeke in Zeitschr. D. M. G.* xlix. 321.]

† With these latter forms [which are employed only in connexion with a following pronoun or noun in the genitive] compare in Heb. פֶּה, constr. פִּי, with suffix פִּיךָ.

- A **بُنْ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ**, *Muhammad, the son of Ga'far, the son of Halid, the son of Muhammad.* On the elision of the *l* in **ابْنِ**, see § 21, *b*.

REM. *c*. Instead of **بِنْتُ**, a daughter, we may use, when a genitive follows, the form **ابْنَةُ**. [The latter was formerly preferred, except at the beginning of a sentence. The form **ابنت** occurs in the *Kor'an* (*Sūr. lxvi. 12*) and often in old Mss.]

(*b*) The dual loses the termination **نِ**.

- B Nom. **جَاءَ عَبْدَا السُّلْطَانِ** *the two slaves of the sultan came*; **لَنَا مَسْجِدَا** *to us belong the two holy temples of God.*

Gen. **رَوَى عَنْ أَبِي بَكْرِ ابْنِ طَلْحَةَ وَأَبْنِ قَسُومٍ** *he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bèkr, (viz. 'Abū Bèkr) 'ibn Ṭalḥa and ('Abū Bèkr) 'ibn Qassūm (see § 299, rem. *h*).*

Acc. **رَأَيْتُ جَارِيَتَيْ أَبِي** *I saw the two female slaves of my father.*

- C REM. If an *ëlif* conjunctionis follows the oblique cases of the dual, the final **ي** takes a *kèsra* instead of a *gèzma*; as **مَرَرْتُ بِجَارِيَتِي الْمَلِكِ** *I passed by the two female slaves of the king* (see §§ 19 and 20, *c*); **الْمَنْسِمَانِ ظَفَرَا خُفَيَّيِ الْبَعِيرِ** *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination **نِ**.

- D Nom. **جَاءَ بَنُو الْمَلِكِ** *the sons of the king came*; **مُجَرِّدُو أَسْيَافِهِمْ** *drawing their swords.*

Gen. **عِبْرَةٌ لِأُولَى الْأَلْبَابِ** *an example, or warning, for those who are possessed of intelligence* (see § 302, rem. *c*).

Acc. **رَأَيْتُ بَنِي الْمَلِكِ** *I saw the king's sons*; **كُنَّا مُوقِدِي النَّارِ** *we were kindling the fire.*

REM. If the plur. ends in **وَنَ**, acc. **يَنَ** (for **يُونَ**), **أ** these terminations become, before a following gen., **وَيَ**; and if the genit. begins with an *êlif conjunct*, the final **و** takes *ḍamma*, and the final **ي** *kèsra*, instead of the *gèzma*; as **مُصْطَفَوُ اللَّهِ**, **مُصْطَفَى اللَّهِ** (§ 20, c).—Regarding the *otiosum* which is often, though incorrectly, added to the nominal term. **وُ** and **وَوُ**, see § 7, rem. *a*.

316. If a pronominal suffix is added to an undefined noun, the B following changes take place.

(a) Triptotes and the plur. *sanus fem.* lose the *tènwin*, the dual and plur. *sanus masc.* the terminations **نِ** and **نَ**; as **كِتَابٌ** *a book*, **كِتَابُهُ** *his book*; **ظُلُمَاتٌ** *darkness*, **ظُلُمَاتُهَا** *its darkness*; **كِتَابَانِ** *two books*, **كِتَابَاكَ** *thy two books*; **بَنُونَ** *sons*, **بَنُوكَ** *thy sons*; **لِبَائِعِيهِ** *to its purchasers*.

(b) Before the pronominal suffix of the 1st p. sing. **يَ** (see C § 185, rem. *a*, and § 317), the final vowels of the sing., plur. *fractus*, and plur. *sanus fem.* are elided; as **كِتَابِي** *my book*, from **كِتَابٌ**; **كِلَابِي** *my dogs*, from **كِلَابٌ**, plur. *fract.* of **كَلْبٌ**; **تَوَابِعِي** *my followers*, from **تَوَابِعٌ**, plur. *fract.* of **تَابِعٌ**; **جَنَاتِي** *my gardens*, from **جَنَّاتٌ**, plur. *sanus* of **جَنَّةٌ**.

(c) If the noun ends in **ة**, this letter is changed into (or rather, resumes its original form of) **ت**; as **نِعْمَتِي** *a favour or benefit*, **نِعْمَةٌ**. D

(d) If the noun ends in *êlif mobile* or *hèmza*, this letter passes before the suffixes into **وُ**, when it has *ḍamma* (Nom.), and into **يَ**, when it has *kèsra* (Gen.); as **نِسَاءُ** *women*, nom. with suffix **وُ**, *his women*, gen. **نِسَائِهِ**. But when it has *fèṭḥa* (Acc.), it remains unchanged, as acc. **نِسَاءَهُ**.

REM. Of the words mentioned in § 315, rem. *a*, **أَبٌ**, **أَخٌ** and

- A ^{هَمَّ} take the suffixes thus: nom. ^{أَبُوهُ}, ^{أَبُوكَ}; gen. ^{أَبِيكَ}; acc. ^{أَبِيَّه}, ^{أَبِيَّكَ}; but ^{أَخِي}, ^{أَخِيَّ}, in all the three cases.—^{هَنْ} makes ^{هَنَّاكَ} or ^{هَنَّاكَ}; ^{هَنَّاكَ} or ^{هَنَّاكَ}; ^{هَنَّاكَ} or ^{هَنَّاكَ}.—^{فَمَّ} has regularly ^{فَمِي}, ^{فَمِي}; but more usually, nom. ^{فَمِي}, ^{فَمِي}; gen. ^{فَمِي}, ^{فَمِي}; acc. ^{فَمِي}, ^{فَمِي}; and ^{فَمِي}, ^{فَمِي}, in all the three cases.—^{ذُو} is not used with suffixes.—On some dialectical varieties of ^{أَبُ} see § 315, rem. *a*, note *.
- B

APPENDIX.

The Pronominal Suffixes, which denote the Genitive.

317. The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§ 185), with the single exception of the suffix of the

- C 1st p. sing., which is ^{يَ}, and not ^{نِي}.

REM. *a*. The suffix of the 1st p. sing. —, when ^{يَ} attached to a word ending in ^{إِلِف} ^{مَاكَسُورَا} (^{يَ}), in the long vowels ^{يَ}, ^{وَ}, or in the diphthongs ^{يَ} and ^{وَ}, becomes ^{يَ}, the ^{كَسْرَا} of the original form ^{يَ} (see § 185, rem. *d*) being simply elided. Further, when the word ends in ^{يَ} or ^{يَ}, the final ^{يَ} unites with the ^{يَ} of the suffix into ^{يَ}; and when it ends in ^{وَ} or ^{وَ}, the ^{وَ} is changed into ^{يَ}, and likewise forms ^{يَ}. E.g. ^{هَوَايَ} *my love*, for ^{هَوَايَ}, from ^{هَوَايَ}; ^{خَطَايَايَ} *my sins*, for ^{خَطَايَايَ}, from ^{خَطَايَايَ}, plur. fract. of ^{خَطِيئَةً}; ^{غُلَامَايَ} *my two slaves*, for ^{غُلَامَايَ}, from ^{غُلَامَانِ}, nom. dual of ^{غُلَامٌ}; ^{قَاضِي} *my judge*, for ^{قَاضِي}, from ^{قَاضِي} (^{قَاضِي}), from ^{مُسْلِمِي} *my Muslims*, for ^{مُسْلِمِي} or ^{مُسْلِمِي} (^{مُسْلِمِي}), from ^{مُسْلِمُونَ}, plur. sanus of ^{مُسْلِمٌ}; ^{غُلَامَايَ} *my two slaves*, for ^{غُلَامَايَ} (^{غُلَامَايَ}), from ^{غُلَامَيْنِ}, genit. dual of ^{غُلَامٌ}; ^{مُصْطَفَايَ} *my elect*, for ^{مُصْطَفَايَ} or ^{مُصْطَفَايَ} (^{مُصْطَفَايَ}).

D

(مُصْطَفِيٍّ), from مُصْطَفَيْنَ, مُصْطَفُونَ, plur. sanus of مُصْطَفَى. — A
From words like قَفَا, هَوَى, the form قَفَى, هَوَى is used dialectically
instead of هَوَاى, قَفَاى. — On أَب, أَخ, حَم, and قُو, see
§ 316, rem. — [بُنَى a little son has both بُنَى and بُنَى.]

REM. b. Just as the verbal suffix نِى is sometimes shortened
into ن (§ 185, rem. c), so the nominal suffix ي occasionally
becomes ـ, particularly when the noun to which it is attached is in
the vocative; as رَبِّ my Lord! يَا قَوْمِ O my people! [Comp.
vol. ii. § 38, rem. b.]

REM. c. What has been said in § 185, rem. b, of the change of
the damma in ه, هَمَّا, هُنَّ, into kèsra after ـى, ـى, or ـى,
applies to the nominal as well as the verbal suffixes. E.g. كِتَابِهِ
of his book, جَارِيَّتَيْهِ his two female slaves, قَاتِلَيْهِ his murderers,
كِتَابَيْهِمْ ([before waṣl and] in verse كِتَابَيْهِمْ, [which is the
older form] or كِتَابَيْهِمْ), etc.

[REM. d. If no ambiguity of meaning can arise, the dual before
a suffix in the dual is not unfrequently replaced by the singular or
the plural, as قُلُوبُهُمَا and قُلُوبُهُمَا the heart of them both.]

B. THE NUMERALS.

1. The Cardinal Numbers.

318. The cardinal numbers from one to ten are:—

	Masc.	Fem.		Masc.	Fem.	
1.	أَحَدٌ	إِحْدَى	5.	خَمْسٌ	خَمْسَةٌ	D
	وَاحِدٌ	وَاحِدَةٌ	6.	سِتٌّ	سِتَّةٌ	
2.	اِثْنَانِ	اِثْنَانِ	7.	سَبْعٌ	سَبْعَةٌ	
		ثِنْتَانِ	8.	ثَمَانٍ	ثَمَانِيَةٌ	
3.	ثَلَاثٌ	ثَلَاثَةٌ	9.	تِسْعٌ	تِسْعَةٌ	
4.	أَرْبَعٌ	أَرْبَعَةٌ	10.	عَشْرٌ	عَشْرَةٌ	

A REM. *a.* For ثَلَاثٌ, ثَلَاثَةٌ, we may also write ثَلْتُ, ثَلْتُهُ, and for ثَمَانِيَةٌ, ثَمَانِيَّةٌ (§ 6, rem. *a*).—سِتٌّ stands, according to the Arab lexicographers, for سِدْتُ (compare § 14, *c*), and that for سِدُسٌ. The correctness of this view is proved [as they say] by the diminutive سُدَيْسَةٌ, the fraction سُدُسٌ, *a sixth*, and the ordinal adj. سَادِسٌ, *sixth*.

B REM. *b.* If we compare the above numerals with those of the cognate languages, it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here.—The Assyrian for *one* in the sing. masc. is *istin* (ܐܝܬܝܢ), apparently identical with the Heb. עֶשְׂתִּי in עֶשֶׂר; but the fem. is *ihit* (אֶחָת) = אַחַת (for אַחַדָּת).—The Aram. ܐܬܪܝܢ, *f.* ܐܬܪܝܢ, is a contraction for ܐܬܪܝܢ, which may be either the equivalent of the Heb. שְׁנַיִם (two) becoming ש, as in ܐܬܪܝܢ, *snow*, = ܐܬܪܝܢ, and ܐ exchanging with ܐ, as in ܐܪܝܢ, *to rise*, = ܐܪܝܢ; or, as others think, derived from the rad. ܐܪܝܢ, as it were the dual of ܐܪܝܢ *single, sole*. The daghesh in the Heb. fem. שְׁנַיִם (also pronounced ܐܬܪܝܢ) indicates the loss of the *n* in ܐܬܪܝܢ.—The Heb. שְׁנַיִם, שְׁנַיִם, stand for שְׁנַיִם (see rem. *a*, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Jewish Aram. form שְׁנַיִם (שְׁנַיִם), is identical with the Arabic; whilst in the Syriac ܐܬܪܝܢ or ܐܬܪܝܢ the original doubling has left its trace in the hard sound of the *t* (compare ܐܬܪܝܢ).

D 319. The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E.g. رَجَالٌ عَشْرَةٌ, or عَشْرَةُ رَجَالٍ, *ten men* (lit., *men, a decade, and a decade of men*); نِسَاءٌ عَشْرٌ, or عَشْرُ نِسَاءٍ, *ten women*.

REM. *a.* The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the

cardinal numbers, in virtue of which they differ from the dependent A
adjectives, which follow the gender of their substantives.—That
أَرْبَعَةٌ, ثَلَاثَةٌ, etc., are really *masc.*,—and consequently عَشْرٌ, etc.,
etc., *fem.*,—is evident from the construction of عَشْرٌ, in the sense of
ten days, either as a singular *masc.* or as a broken plur. (viz. the
implied أَيَّامٌ). We may say, for example, either الْعَشْرُ الْأَوْسَطُ مِنْ
رَمَضَانَ *the middle ten days of Ramadān*, الْعَشْرُ الْأَخِيرُ مِنْ رَمَضَانَ
the last ten days of R., or الْعَشْرُ الْأَوَّلُ, etc. See
also § 322, rem. b.

B

REM. b. An undefined number from 3 to 10 is expressed by
بِضْعٍ (or بَضْعٍ), literally, *a part or portion*; as بَضْعُ رِجَالٍ *some*
men, بَضْعُ نِسَاءٍ *some women*, فِي بَضْعِ سِنِينَ *in a few years*. The
use of بَضْعَةٍ belongs to post-classical times; as بَضْعَةُ أَشْهُرٍ *some*
months. [Comp. vol. ii. § 99, rem.]

320. The cardinal numbers from 1 to 10 are triptote, with the
exception of the duals اِثْنَانِ, and اِثْنَتَانِ or ثِنْتَانِ.—ثَمَانٍ stands for C
ثَمَانِي, and has in the genit. ثَمَانٍ, acc. ثَمَانِيًا (according to § 311).

321. The cardinal numbers from 3 to 10 are always *substantives*.
They either follow the objects numbered, and are put in apposition
with them, as رِجَالٌ ثَلَاثَةٌ, *of three men* (lit., *of men, a triad*); or they
precede them, in which case the numeral governs the other substantive
in the genitive of the plural, as ثَلَاثَةُ رِجَالٍ, *three men* (lit., *a triad of* D
men), except in the single instance of مِائَةٌ *a hundred* (see § 325).

REM. a. ثَمَانٍ has, in the construct state, nom. and gen. ثَمَانِي,
acc. ثَمَانِي (see § 320).

REM. b. If the numerals from 3 to 10 take the article, they of
course lose the *tènwin* (§ 314, a).

REM. c. اِثْنَانِ and اِثْنَتَانِ are very rarely construed with the

- A. genit. sing. of the objects numbered, and then of course drop their final ن (§ 315, b); as *ثِنْتَا حَنْظَلٍ* *two colocynths*, instead of *اِثْنَانِ حَنْظَلٍ*, or simply *حَنْظَلَتَانِ*.

REM. d. *بِضْعٌ* and *بِضْعَةٌ* always precede the objects numbered, which are in the genitive of the plur. fractus (see § 319, rem. b).

322. The cardinal numbers from 11 to 19 are:—

B	Masc.	Fem.	Masc.	Fem.	
11.	عَشْرَ أَحَدَ	عَشْرَةَ إِحْدَى	15.	عَشْرَ خَمْسَةَ	عَشْرَةَ خَمْسٍ
12.	عَشْرَ اثْنَا	{ عَشْرَةَ اِثْنَتَا عَشْرَةَ ثِنْتَا	16.	عَشْرَ سِتَّةَ	عَشْرَةَ سِتٍّ
13.	عَشْرَ ثَلَاثَةَ	عَشْرَةَ ثَلَاثٍ	17.	عَشْرَ سَبْعَةَ	عَشْرَةَ سَبْعٍ
14.	عَشْرَ أَرْبَعَةَ	عَشْرَةَ أَرْبَعٍ	18.	عَشْرَ ثَمَانِيَةَ	عَشْرَةَ ثَمَانِيٍّ
			19.	عَشْرَ تِسْعَةَ	عَشْرَةَ تِسْعٍ

- C. REM. a. Instead of *عَشْرَةَ* some of the Arabs pronounce *عَشْرَ*, and the form *عَشْرَ* is said to occur.—For *عَشْرَةَ ثَمَانِيٍّ* we also find *عَشْرَ ثَمَانِيٍّ*, [and incorrectly] *عَشْرَةَ ثَمَانٍ*, and *ثَمَانٍ عَشْرَةَ*. [In manuscripts we often find *ثمان عشرة*, which may be either of the two preceding forms, or the vulgar *ثمان عشرة*.]

- REM. b. The cardinal numbers which indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in § 319; but the *ten* does not follow that rule, for it has here the form *عَشْرَ* with masculine nouns, and *عَشْرَةَ* with feminine. The same holds with regard to the undefined number, which is in this case masc. *بِضْعَةَ عَشْرٍ*, fem. *بِضْعَ عَشْرَةٍ*, *some, a few* (from 11 to 19). The objects numbered are placed after them in the *acc. sing.*

REM. c. These numerals are usually indeclinable, even when they take the article, with the exception of *اِثْنَا عَشْرَ* and *اِثْنَتَا* (*ثِنْتَا*), which have in the oblique cases *اِثْنِي عَشْرَ* and *اِثْنَتِي* (*ثِنْتِي*) *عَشْرَةَ*.

REM. d. The contraction of these compound numerals into *one* A word began at a very early period, as may be seen from the Aramaic dialects, and the Arab grammarians mention such forms as **أَحَدَعَشَرَ**. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, **إِحْدَاشْ**, **إِتْنَاشْ**, **ثَلَاثَاشْ**, **تِسْعَاشْ**, **تِمَانِثَاشْ**, **سَبْعَاشْ**, **سِتَاشْ**, **خَمْسَاشْ**, **أَرْبَعَاشْ**.

323. The cardinal numbers from 20 to 90 are:—

B

20. عِشْرُونَ	50. خَمْسُونَ	80. ثَمَانُونَ
30. ثَلَاثُونَ	60. سِتُونَ	90. تِسْعُونَ
40. أَرْبَعُونَ	70. سَبْعُونَ	

REM. a. **ثَلَاثُونَ** and **ثَمَانُونَ** may also be written **ثَلْثُونَ**, **ثَمْنُونَ**.

REM. b. The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., **وَن** in the C nom., and **يْنِ** in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final **ن**. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the **ن** disappears, leaving in the nom. **و**, in the genit. and acc. **ي**.

REM. c. The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; **עשרים**, **חמשים**, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in D **ā** (for *ān*); Assyrian *isrā*, *silasā*, *irbā*, *hansā*; Æth. *esrā*, *salasā*, *arḇēā*, *hamsā*, etc.

324. The numerals which indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction **وَ**, *and*; as **أَحَدٌ وَعِشْرُونَ** *one and twenty, twenty-one*. Both are declined; as gen. **أَحَدٍ وَعِشْرِينَ**, acc. **أَحَدًا وَعِشْرِينَ**.

- A REM. The undefined unit is in this case نَيْفٌ (lit., *excess, surplus*), as نَيْفٌ وَعِشْرُونَ *twenty and odd*; but بَضْعٌ and بَضْعَةٌ are also used.

325. The numerals from 100 to 900 are:—

B	100. مِائَةٌ	600. سِتُّ مِائَةٍ
	200. مِائَتَانِ	700. سَبْعُ مِائَةٍ
	300. ثَلَاثُ مِائَةٍ	800. ثَمَانِي مِائَةٍ
	400. أَرْبَعُ مِائَةٍ	800. ثَمَانِ مِائَةٍ
	500. خَمْسُ مِائَةٍ	900. تِسْعُ مِائَةٍ

- REM. a. For مِائَةٌ (Æth. ጠገላት: *me'et*, Heb. מֵאָה, Aram. ܡܝܐ, Assyr. mē) we also find مِئَةٌ [and sometimes مَاءَةٌ. For مِئَةٌ we find often مِئَةٍ, and more recently مِئَةٍ. The dual مِائَتَانِ is written occasionally مِائَاتَانِ, and hence in poetry مِائَاتَانِ. D. G.] The plur. is مِائَاتٌ, مِائَاتٌ, or مِائِي; the forms مِئَتَيْنِ, مِئَتَيْنِ (like مِئَتَيْنِ from سَنَةٌ *a year*), and مِئِي (with the article, اَلْمِئِي) are rare. The strange spelling of مِائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Kōr'ān. The l was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the ʾ (5).

- D REM. b. The numerals from 3 to 9 are often united with مِائَةٌ into one word, as ثَلَاثُمِائَةٍ. [In this case we find often in manuscripts ثَمَانِمِائَةٍ i.e. ثَمَانِي مِائَةٍ, though the correct form is ثَمَانِي مِائَةٍ.] The regular construction ثَلَاثُ مِئَتَيْنِ, etc. (see § 321), is very rarely employed [in poetry].

REM. c. مِائَةٌ usually takes the objects numbered after it in the *genit. sing.*; as ثَلَاثُمِائَةٍ سَنَةٍ, مِائَتَا سَنَةٍ, مِائَةٌ سَنَةٍ.

326. The numerals from 1000 upwards are :—

A

1000. أَلْفٌ	100,000. مِائَةُ أَلْفٍ
2000. أَلْفَانِ	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ أَلْفٍ	300,000. ثَلَاثُمِائَةُ أَلْفٍ
4000. أَرْبَعَةُ أَلْفٍ	400,000. أَرْبَعُمِائَةُ أَلْفٍ
etc.	etc.
11,000. أَحَدُ عَشَرَ أَلْفًا	1,000,000. أَلْفُ أَلْفٍ
12,000. اِثْنَا عَشَرَ أَلْفًا	2,000,000. أَلْفَا أَلْفٍ
13,000. ثَلَاثَةَ عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةُ أَلْفِ أَلْفٍ
etc.	etc.

B

REM. The plur. of أَلْفٌ (Heb. אֶלֶף, Aram. ܐܠܦܐ, ܐܠܦܐ, C but Æth. 'elf, 10,000) is أَلُوفٌ, أَلَاْفٌ, and أَلَفٌ. It takes the objects numbered after it in the *genit. sing.*, as أَلْفَا دِرْهَمٍ, أَلْفُ دِرْهَمٍ, ثَلَاثَةُ أَلْفِ دِرْهَمٍ. [The plural أَلَفٌ is only used in the combination ثَلَاثَةُ أَلَفٍ, but أَلَاْفٌ with all numerals from 3 to 10. In manuscripts it is often written defectively ألف (الْف). The plurals أَلُوفٌ and مِئُونٌ are only employed of indefinite numbers, *thousands*, *hundreds*. D. G.]

327. The numerals which indicate numbers made up of thousands, D hundreds, tens, and units, may be compounded in two ways. Either (a) the thousands are put first, and followed successively by the hundreds, units, and tens, as ثَلَاثَةُ أَلَاْفٍ وَسَبْعُ مِائَةٍ وَاحِدٌ وَعِشْرُونَ, 3721; or (b) the order is reversed, and becomes units, tens, hundreds, thousands, as أَحَدٌ وَعِشْرُونَ وَسَبْعُمِائَةٍ وَثَلَاثَةُ أَلَاْفٍ.

A

2. *The Ordinal Numbers.*328. The ordinal adjectives from *first* to *tenth* are :—

	Masc.	Fem.		Masc.	Fem.
	أَوَّلٌ	أَوَّلَى the first.		سَادِسٌ	سَادِسَةٌ sixth.
	ثَانٍ	ثَانِيَةٌ second.		سَابِعٌ	سَابِعَةٌ seventh.
	ثَالِثٌ	ثَالِثَةٌ third.		ثَامِنٌ	ثَامِنَةٌ eighth.
B	رَابِعٌ	رَابِعَةٌ fourth.		تَاسِعٌ	تَاسِعَةٌ ninth.
	خَامِسٌ	خَامِسَةٌ fifth.		عَاشِرٌ	عَاشِرَةٌ tenth.

REM. a. ^{أَوَّلٌ} stands for ^{أَوَّلٌ} or ^{أَوَّلٌ}, ^{أَوَّلَى} for ^{أَوَّلَى} or ^{أَوَّلَى}, according to the superlative form ^{أَفْعَلٌ}, f. ^{فُعْلَى}, from the rad. ^{أَوَّل} or ^{أَوَّل}. Its plurals are: ^{أَوَّلُونَ}, ^{أَوَّلَاتٌ}, and

C ^{أَوَّلٌ} for the masc.; ^{أَوَّلَى} (rarely ^{أَوَّلَى}) for the fem.*

* [If ^{أَوَّل} is used as a noun, it takes the *tənwin*, as in the verse of the *Nakāid* (f. 182 b) quoted by Wright on the margin, ^{لَهُمْ أَوَّلٌ يَغْلُو} ^{عَلَى كُلِّ أَوَّلٍ} *they have a past (or an ancestor) surpassing the past (or ancestor) of everybody else*, and another *apud* Wright, *Opusc.* 106, l. 7 (where it means *ancestor*), as also in the phrase ^{مَا تَرَكَ لَهُ أَوَّلًا وَلَا} ^(حَدِيثًا) ^{قَدِيمًا} *he left him neither past nor present*. The fem. plur. occurs in the phrase ^{هُنَّ الْأَوَّلَاتُ دُخُولًا} ^{وَالْآخِرَاتُ خُرُوجًا} *they are the first to enter, the last to leave*, as plurals of ^{أَوَّلَةٌ} and ^{آخِرَةٌ}. In later times the fem. ^{أَوَّلَةٌ} is very common also as an adjective (comp. Fleischer, *Kl. Schr.* i. 336 seq.); likewise the adverb ^{أَوَّلًا} (as in ^{أَوَّلًا} ^{وَأَخِرًا}) for the correct ^{أَوَّلًا} *formerly*. So it is interpreted in the phrase ^{لَقِيتُهُ عَامًا أَوَّلًا} *I met him in a year before*, as some say instead of ^{لَقِيتُهُ عَامًا أَوَّلًا} *last year* (comp. Lane s. v. ^{عَام}). D. G.]

REM. *b.* ثَانٍ makes, of course, in the construct state and with the art. الثَّانِي, ثَانِيًا; in the acc. الثَّانِي, construct state and with the art. الثَّانِي, ثَانِي. And so with the rest; ثَالِث, الثَّالِث, etc.

REM. *c.* Instead of سَادِس the forms سَادٍ (acc. سَادِيًا) and سَاتٌ (formed directly from سِتَّة, سِتَّة) are occasionally used.—ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِث [and خَامِس for خَامِث].

329. The ordinals from *eleventh* to *nineteenth* are:—

B

Masc.	Fem.
حَادِي عَشَرَ	حَادِيَّة عَشْرَة <i>eleventh</i> .
ثَانِي عَشَرَ	ثَانِيَّة عَشْرَة <i>twelfth</i> .
ثَالِث عَشَرَ	ثَالِثَة عَشْرَة <i>thirteenth</i> .
رَابِع عَشَرَ	رَابِعَة عَشْرَة <i>fourteenth</i> .
etc.	etc.

REM. These numerals are not declined, when they are undefined; and even if defined by the article, they remain unchanged, as الثَّالِث عَشْرَة, الثَّانِيَّة عَشْرَة. For الثَّانِي عَشَرَ and الثَّانِي عَشَرَ we may say الثَّانِي عَشَرَ and الثَّانِي عَشَرَ. Some, however, admit the inflection of the unit, when defined, as الثَّالِث عَشَرَ, الثَّالِثَة عَشْرَة; in which case الثَّانِي عَشَرَ (الثَّانِي) is the nom. and genit., الثَّانِي عَشَرَ (الثَّانِي) the accus.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عِشْرُونَ *twentieth*, الثَّانِي عِشْرُونَ *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ *one and twentieth, twenty-first* (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيًا وَعِشْرِينَ), fem. حَادِيَّة وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as

D

- A الرَّابِعَ وَالْعِشْرُونَ (acc. اَلْحَادِيَّ وَالْعِشْرِينَ) *the twenty-first*, اَلرَّابِعَ وَالْعِشْرُونَ *the twenty-fourth*.

[REM. Later writers use instead of these forms حَادِي عِشْرِينَ, اَلرَّابِعَ عِشْرِينَ and with the article, اَلْحَادِي عِشْرِينَ, اَلرَّابِعَ عِشْرِينَ, lit. *the first of the twenties, the fourth of the twenties*. Comp. vol. ii. § 108. D. G.]

B 3. *The remaining Classes of Numerals.*

331. The numeral adverbs, *once, twice, thrice*, etc., are capable of being expressed in two ways. (a) By the accusative of the nomen vicis (§ 219), or, if this should be wanting, of the nomen verbi; as قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ, *he rose up once or twice*; قَامَ قَوْمَةً أَوْ قَوْمَتَيْنِ, *he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood; as اَمْتَنَّا اَثْنَتَيْنِ

- C وَأَحْيَيْتَنَا اَثْنَتَيْنِ, *thou hast given us death twice, and thou hast given us life twice*, i.e. اِحْيَاءَتَيْنِ and اِمَاتَتَيْنِ. (b) By the noun مَرَّةً, and similar words, in the accus.; as مَرَّةً *once*, مَرَّتَيْنِ *twice*, ثَلَاثَ مَرَّاتٍ, or ثَلَاثَ مِرَارٍ, *thrice*; ثَلَاثَ دَفْعَاتٍ, *thrice*; عِشْرِينَ كَرَّةً *twenty times*; تَارَةً وَآخَرَى *once and again*; etc.

- 332.** The numeral adverbs *a first, second, third time*, etc., are D expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding nomen verbi is understood); or by means of one of the words مَرَّةً, دَفْعَةً, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E.g. جَاءَ ثَالِثًا (i.e. جَاءَ مَجِيئًا ثَالِثًا), or جَاءَ مَرَّةً ثَالِثَةً, *he came a third time*; جَاءَ اَلْمَرَّةَ اَلثَّالِثَةَ (i.e. جَاءَ اَلْمَجِيءَ اَلثَّالِثَ), or جَاءَ اَلثَّالِثَ, *he came the third time*.

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms فُعَالٌ and مَفْعُلٌ,

either singly or repeated. E.g. جَاءَ الْقَوْمُ اِثْنَيْنِ اِثْنَيْنِ A
جَاءَ الْقَوْمُ, or جَاءُوا ثَلَاثَ ثَلَاثَ, the people came two by two; مَشَى
جَاءُوا مَثَلَتْ, or جَاءُوا ثَلَاثَ ثَلَاثَ, they came three by three; مَرَرْتُ بِقَوْمٍ مَشَى وَثَلَاثَ I passed by a
party of men, (walking) by twos and threes; مَا طَابَ لَكُمْ مِنْ فَاتِكُحُوا
الْاِنْسَاءَ مَثْنَى وَثَلَاثَ وَرُبَاعَ then marry what pleaseth you of women, two
and three and four at a time. The most common words of the forms
ثَلَاثَ (مَثْنَى (for مَثْنَى); ثَنَاءَ; مَوْحَدُ; وَحَادُ; اَحَادُ مَفْعَلُ and فَعَالُ B
مَثَلَتْ; and رُبَاعَ; مَرْبَعُ; but the formation is admitted [by some] up
to 10 [; the best authorities mentioning only عَشَارُ].

334. The *multiplicative* adjectives are expressed by nomina
patientis of the second form, derived from the cardinal numbers; e.g.
مَثْنَى twofold, double, dualized; مَثَلَتْ threefold, triple, triangular;
مَرْبَعُ fourfold, square; مَخْمَسُ fivefold, pentagonal; etc. Single or
simple is مُفْرَدُ (nom. patient. IV.). C

335. Numeral adjectives, expressing the number of parts of
which a whole is made up, take the form ثَنَائِيَّ فَعَالِيَّ; as ثَنَائِيَّ biliteral;
ثَلَاثِيَّ triliteral, three cubits in length or height; رُبَاعِيَّ quadrilateral,
four spans or cubits in height, a tetrastich; خَمَائِيَّ quinqueliteral,
five spans in height; etc.

336. The *fractions*, from a third up to a tenth, are expressed by D
words of the forms ثَلَاثِيَّ, ثَلَاثِيَّ, ثَلَاثِيَّ, pl. اَثْنَانِ; as ثَلَاثِيَّ ثَلَاثِيَّ, pl. اَثْنَانِ, a third;
ثَلَاثِيَّ, pl. اَثْنَانِ, a sixth; ثَلَاثِيَّ, or ثَلَاثِيَّ, pl. اَثْنَانِ, an eighth.—[The form مَفْعَلُ
is exclusively employed for a fourth مَرْبَاعُ and a tenth مَعْشَارُ, together
with رُبْعُ, رُبْعُ and عَشْرُ, عَشْرُ or عَشِيرُ. According to Zamahsari, *Flük*
ii. 659 the form رَبِيعُ never occurs in this signification, nor, according

A to Abū Zēid (*Nawādir* 193) **خَمِيسٌ** and **ثَلَاثٌ**. D. G.] *A half* is **نِصْفٌ**, less frequently **نَصْفٌ** (vulg. **نَص**), or **نَصِيفٌ**, pl. **أَنْصَافٌ**.—The fractions above *a tenth* are expressed by a circumlocution; e.g. **ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً**, *three parts out of twenty*, $\frac{3}{20}$; [**نِصْفٌ** **نِصْفٌ وَثُلُثٌ**; **نِصْفٌ وَسُدُسٌ**; $\frac{3}{4}$ **نِصْفٌ وَرُبْعٌ**; $\frac{1}{100}$ **عُشْرُ الْعُشْرِ**; $\frac{1}{20}$ **الْعُشْرُ** **نِصْفٌ وَثُلُثٌ**; $\frac{3}{20}$ **نِصْفٌ وَثُلُثٌ وَنِصْفٌ عَشْرٌ**; $\frac{8}{15}$ **عَشْرٌ** etc.*]

B REM. The form **فُعْلٌ** occurs in the same sense in Assyrian, Heb. and Aram.; e.g. **רִבְעָה** *a third*, “*rubu*,” **רִבְעָה** *a fourth*, **חֲמִישָׁה** *a fifth*.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form **فُعْلٌ**, in the accus., either with or without the article; as **ثَلَاثًا**, or **أَلِثْلَثٌ**, *every third* (day, month, year, etc.); **رُبْعًا**, or **الرَّبِيعُ**, *every fourth*; etc. Synonymous with **ثَلَاثٌ** is **غَبٌّ**,

C as **أَلِثْلَثٌ** **حُمَى**, or **أَلِغَبٌ** **حُمَى**, *the tertian fever*.

C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.

338. We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns, D the latter the relative.

1. *The Demonstrative Pronouns and the Article.*

339. The demonstrative pronouns, **أَسْمَاءُ الْإِشَارَةِ**, are either simple or compound.

* [On a similar expression of whole numbers by circumlocution see Goldziher in *Zeitschr. D. M. G.* xlix. 210 seqq.]

340. The simple demonstrative pronoun is **ذَا**, *this, that*.

A

Masc.

Fem.

Sing. **ذَا**

(ذِي، ذِهِ، ذَا) ذِي

(تَبِي، تِه، تِي، تَا).

Dual. Nom. (ذَانِ) ذَانِ

(تَانِ) تَانِ

Gen. Acc. (ذَيْنِ) ذَيْنِ

(تَيْنِ) تَيْنِ

Plur. comm. gen. **أُولَءِ** or **أُولَى**; **أُولَى** or **أُولَى**.

B

This simple form of the demonstrative pronoun is used to indicate a person or thing which is *near* to the speaker.

REM. a. The *u* in **أُولَى** and **أُولَءِ** is always *short*, *و* being merely scriptio plena. In this way **أُولَى** can be distinguished in verse from **أُولَى**, the fem. of **أَوَّل**, *first*, in which the *u* is long. The *و* may have been inserted in order the more easily to distinguish **أُولَى** and **أُولَءِ** from **إِلَى** and **إِلَءِ**.

C

REM. b. The diminutive of **ذَا** is **ذِيَا**, f. **ذِيَا**; du. **ذِيَانِ**, f. **ذِيَانِ**; pl. **أُولِيَا**, **أُولِيَا**.

REM. c. Closely connected in its origin with **ذَا** is another monosyllable, viz. **ذُو** (= Heb. **זו**, Phœn. **ז** and **זו**, *this*) which is commonly used in the sense of *possessor, owner*. It is thus declined.

Masc.

Fem.

Sing. Nom. (זו) **ذُو**

(זאת) **ذَات**

Gen. **ذِي**

ذَات.

Acc. **ذَا**

ذَات.

Du. Nom. **ذَوَا**

(ذَاتَا) **ذَوَاتَا**

Gen. Acc. **ذَوَى**

(ذَاتَى) **ذَوَاتَى**

Plur. Nom. (זוֹלָה) **أُولُو** or **أُولُو** or **ذَوُو**

أُولَات or **أُولَات** or **ذَوَات**

Gen. Acc. **أُولَى** or **أُولَى** or **ذَوَى**

أُولَات or **أُولَات** or **ذَوَات**

D

- A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَاءَ**.—The form **أَذْوَاءُ** is used as a plural of **ذُو**, when this word forms part of the names or surnames of the kings or princes of el-Yemèn, as **أَذْوَاءُ ذُو يَزَنَ**, **أَذْوَاءُ ذُو نُوَّاسٍ**, **أَذْوَاءُ ذُو رُعَيْنٍ**, **أَذْوَاءُ ذُو الْكَلَّاعِ**, etc. These are called **أَذْوَاءُ**, formed as if from a singular **ذَوَى**.

[REM. *d.* **كَذَا** (sometimes written **كَذَى**) *thus, so and so, so and so much or many*, is compounded of **كَ** *as, like* and the

- B demonstrative pronoun **ذَا**. Comp. Vol. ii. § 44, *e*, rem. *d.*]

341. From the simple demonstrative pronoun are formed compounds :

(*a*) By adding the pronominal suffix of the second person (**كَ**, **كِ**; **كُمَا**; **كُنَّ**, **كُنَّ**), either (*a*) alone, or (*β*) with the interposition of the demonstrative syllable **لِ**.

(*b*) By prefixing the particle **هَـ**.

- C **342.** The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, **ذَاكَ** is used; to a *single woman*, **ذَاكِ**; to *two persons*, **ذَاكُمَا**; to *several men*, **ذَاكُمُ**; to *several women*, **ذَاكُنَّ**. But the form **ذَاكَ** may also be—and in fact usually is—employed, whatever be the sex and number of the persons spoken to; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

D	Masc.	Fem.
Sing.	ذَاكَ (ذَاكَ *) <i>that</i> .	ذَاكِ (vulg. ذَاكِ).
Du. Nom.	ذَاكَ	ذَاكِ .
Gen. Acc.	ذَاكَ	ذَاكِ .
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ .	أُولَئِكَ or أُولَئِكَ .

* [Some say that **ذَاكَ** is a mispronunciation for **ذَاكَ**.]

REM. *a*. The *u* is short in **أُولَئِكَ** and **أُولَئِكَ**, just as in **أُولَى**, **أُولَى**, **أُولَى**, and **أُولَى** (§ 340, rem. *a*, *c*).

REM. *b*. The diminutive of **ذَٰكَ** is **ذَيَّكَ**, *f.* **ذَيَّكَ**, etc.

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَٰلِكَ** or **ذَٰلِكَ** (often written **ذَٰلِكَ**, § 6, rem. *a*).

	Masc.	Fem.
Sing.	ذَٰلِكَ <i>that</i> .	ذَٰلِكَ (ذَٰلِكَ).
Du. Nom.	ذَٰلِكَ	ذَٰلِكَ .
Gen. Acc.	ذَٰلِكَ	ذَٰلِكَ .
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ .	

REM. *a*. **ذَٰلِكَ** is a contraction for **ذَٰلِكَ**. In the dual, **ذَٰلِكَ**, **ذَٰلِكَ**, stand for **ذَٰلِكَ**, **ذَٰلِكَ**; and **ذَٰلِكَ**, **ذَٰلِكَ**, for **ذَٰلِكَ**, **ذَٰلِكَ**. The plur. is rare, **أُولَئِكَ** or **أُولَئِكَ** (§ 342) being generally used instead. Some authorities regard **ذَٰلِكَ**, **ذَٰلِكَ**, as the dual of **ذَٰكَ**, the second *n* being in their opinion merely corroborative.

REM. *b*. Some grammarians assert that there is a slight difference of meaning between **ذَٰكَ** and **ذَٰلِكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

REM. *c*. The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§ 345 and 347.

REM. *d*. The diminutive of **ذَٰلِكَ** is **ذَيَّكَ**, *f.* **ذَيَّكَ**. [A com-

- A pound of كُ and ذُلْكُ (comp. § 340, rem. d) is كَذْلِكُ so, in like manner*.]

344. The particle هَا (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs حَرْفُ التَّنْبِيهِ, the particle that excites attention. It is prefixed both to the simple demonstrative ذَا, and to the compound ذَاكَ (but not to ذُلْكُ). Before ذَا it is usually written defectively, هَذَا or هَذَا; before ذَاكَ in full, هَازَاكَ.

B	Masc.		Fem.	
	Sing.	هَذَا this.	هَذِي, (هَذِهِ) هَذِهِ	هَذَاتِ, هَاتَا, هَاتِي, هَاتِيْهِ
	Du. Nom.	هَذَانِ	هَذَانِ or هَاتَانِ	
	Gen. Acc.	هَذَيْنِ	هَذَيْنِ or هَاتَيْنِ	
C	Plur. comm. gen.	هَؤُلَاءِ or هَؤُلَاءِ	هَؤُلَاءِ or هَؤُلَاءِ	

In like manner, هَازَاكَ or هَازَاكَ, fem. هَازَاكَ, etc.

REM. a. هَا is identical with the Aram. ܗܐ, this, as an interjection, lo! Heb. הֵן.

REM. b. In the dual some say هَذَانِ, with double n.—The diminutive of هَذَا is هَذَا, f. هَاتِيَا, pl. هَؤُلَاءِ; of هَذَاكَ, pl. هَؤُلَاءِ.

- D هَؤُلَاءِ. [By prefixing هَا to كَذَا is formed هَكَذَا thus.]

[REM. c. To these demonstratives belong also ذِيْتُ وَذِيْتُ and كَيْتُ وَكَيْتُ, thus and thus, so and so, such and such things, for which we also find ذِيْتُ وَذِيْتُ, ذِيْتُ وَكَيْتُ (rarely وَذِيْتُ وَذِيْتُ, and for the former وَذِيَّةً وَذِيَّةً, for the latter وَكِيَّةً وَكِيَّةً. According to some scholars there is originally a slight difference between these expressions, the former relating to what

* [A singular contraction (or modification) of كَذْلِكُ is كَاكَ used by the poet ʿġ-Šanfarā, as quoted in the *Ḥamāsa*, p. 244, l. 21.]

has been said, the latter to what has been done, as كَذَا refers to A quantity (comp. Harīrī, *Durrat*, ed. Thorb. p. 99). D. G.]

345. The article **أَلْ**—called by the Arabs **أَدَاةُ التَّعْرِيفِ** *the instrument of definition*, **الْإِلِفُ وَاللَّامُ** *the ġif and lām*, **لَامُ** [or **حَرْفُ**]

التَّعْرِيفِ *the lām of definition*, or simply **اللَّامُ** *the lām*,—is composed of the demonstrative letter **ل** (see § 343, rem. c, and § 347) and the prosthetic **أ**, which is prefixed only to lighten the pronunciation B

(**هَمْزَةُ الْوَصْلِ**, § 19 a, and rem. f). [It is always written in conjunction with the following word.] Though it has become determinative, it was originally demonstrative, as still appears in such words as **الْيَوْمَ** *to-day*, **الآنَ** *now*, etc.

[REM. a. The article, if employed to indicate the genus, i.e. any individual (animate or inanimate) bearing the name, is called أَهْلَكَ النَّاسَ لَامُ الْجِنْسِ, or simply أَلَّامُ لِتَعْرِيفِ الْجِنْسِ, as دِينَارٌ وَدِرْهُمٌ bring men to perdition, الرَّجُلُ C man is better than woman; if indicating a particular individual it is called أَلَّامُ لِتَعْرِيفِ الْعِدِّ, or simply لَامُ الْعِدِّ.]

REM. *b.* Some grammarians regard the *ḥif* as an integral part of the article, and say that it was originally *أَلْ* (with *أَلِفُ الْقَطْعِ*, of the same form as *بَلْ*), gradually weakened to *أَلْ*. But sometimes the Arabs suppress the *l*, saying for instance *لَحْمَر* for *الْأَحْمَر* (comp. Vol. ii. § 242, footnote).

REM. c. It is sometimes, though very rarely, used as a relative pronoun (= **الَّذِي**, § 347); as **مَنْ لَا يَزَالُ شَاكِرًا عَلَى الْمَعَّةِ** *he who does not cease to be grateful for what is with him (or for what he has)*, where **الْمَعَّةُ** = **مَعَهُ** **الَّذِي مِنْهُمْ**; **الَّذِي مِنَ الْقَوْمِ الرَّسُولُ اللَّهِ** *of the people of whom is the Apostle of God*, where **الرَّسُولُ اللَّهِ** = **الَّذِينَ** **مَا أَنْتَ بِالْحَكَمِ التَّرَضَى حُكُومَتَهُ**; **رَسُولُ اللَّهِ**

- A *whose sentence is approved*, where *الَّذِي تُرْضَى* = *الَّتَرْضَى*. Compare, for example, in German, *der* = *welcher*, and our *that* for *who* and *which*.

REM. d. *أل* is [in all probability (see *Comp. Gr.* p. 114)] identical with the Hebrew art. *.ל*, for *ל*. In South Arabia *أمر* was (and even still is) used for *أل*, but without assimilation; as *لَيْسَ مِنْ أَمِيرٍ أَمْصِيَامُ* *fasting in journeying is not (an act) of piety*; *يَرْمَى وَرَائِي بِأَمْسِهَرٍ وَأَمْسَلِمَةٍ* *he casts (standing) behind me with arrow and stone*; for *بِالسَّهَرِ*, *السَّفَرِ*, *الصِّيَامِ*, *الْبِرِّ* and *وَالسَّلَامَةِ*.

2. The Conjunctive (Relative) and Interrogative Pronouns.

(a) The Conjunctive Pronouns.

346. The conjunctive pronouns are :—

(1) *الَّذِي* *who, which, that*; fem. *الَّتِي*.

(2) *مَنْ* *he who, she who, whoever*;

C *مَا* *that which, whatever*.

(3) *أَيُّ* *he who, whoever*; fem. *أَيَّةٌ* *she who, whoever*.

(4) *أَيُّمَنْ* *every one who, whosoever*;

أَيُّمَا *everything which, whatsoever*.

REM. *أَيُّمَا*, *أَيُّمَنْ*, *أَيَّةٌ*, *أَيُّ*, *مَا*, *مَنْ*, and their compounds, are also interrogatives, which indeed is their original signification (see § 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, so as to connect the relatives with the demonstratives.

D 347. The conjunctive *الَّذِي* is compounded of the article *أل*, the demonstrative letter *ل* (see §§ 343 and 345), and the demonstrative pronoun *ذَا*, or *هُوَ* (§ 340, rem. c). When used substantively, it has

the same meaning as مَنْ, مَا, viz. *he who, that which, whoever, A whatever*; when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows:—

	Masc.	Fem.	
Sing.	الَّذِي; الَّذِ; الَّذِ (الَّذِ)	الَّتِي; الَّتِ (الَّتِ)	
	لِذِي; لَذِي.	لَتِي.	
Du. Nom.	الَّذَانِ; الَّذَانِ (الَّذَانِ)	الَّتَانِ; الَّتَانِ (الَّتَانِ)	B
Gen. Acc.	الَّذَيْنِ; اللَّذَيْنِ.	الَّتَيْنِ; اللَّتَيْنِ.	
Plur.	الَّذِينَ; [الَّذِي]; الَّذِي; الَّذِي	الَّتَاتِ; الَّتَاتِ (الَّتَاتِ)	
	Nom., الَّذُونَ; اللَّاءِ	الَّتَوَاتِ; الَّتَوَاتِ (الَّتَوَاتِ)	
	Gen. Acc.]]]; اللَّاتَيْنِ	الَّتَاءِ; اللَّاءِ	
	*. الَّلَوِي or الَّلَوِي	الَّلَوِي or الَّلَوِي	C

REM. a. الَّذِي, الَّتِي, and الَّذِين are written defectively, because of their frequent occurrence, instead of الَّذِي, الَّتِي, and اللَّذِين. The other forms, which are not in such constant use, generally retain the double ل of the article and the demonstrative.—The modern, vulgar form, for all numbers and genders, is الَّلِي or الَّلِي.

REM. b. The tribe of Hudèil (هُذَيْل), according to the Arab grammarians, used الَّذُونَ in the nom. plur. masc., الَّذِين in the gen. D and acc. This الَّذُونَ must, of course, at one time have been universally employed as the nom., الَّذِين being the form which belongs to the oblique cases; but gradually the latter supplanted the

* [According to as-Sabbān, as quoted by Landberg (*Nylander's Specimenschrift*, p. 30) the relative pronoun is only الَّلَوِي, the article sufficing to distinguish it from the prepos. إِلَى. Comp. § 340, rem. a. D. G.]

- A former, just as in modern Arabic the oblique form of the plur. *sānus*, *سَين*, has everywhere usurped the place of the direct form *سُون*. Even the sing. *الَّذِي* is an oblique form, the nom. of which ought properly to be *الَّذُو*.—The forms *الَّذَاوُونَ*, gen. and acc. *الَّذَاتَيْنِ*, and *الَّذَاوُو* are also said to occur.

REM. c. *الَّذِي* was originally, as its derivation shows, a demonstrative pron., and has its precise Hebrew equivalent in *הַזֶּה*,

- B fem. *הַזֵּה*, comm. *הַזֶּה* (= *الَّذُو*). See *Comp. Gr.* p. 117.

REM. d. From *الَّذِي* are formed the diminutives *الَّذِيَّ*, *الَّذِيَّ*; du. *الَّذِيَّانِ*, *الَّذِيَّانِ*; pl. *الَّذِيَّاتِ*, *الَّذِيَّاتِ*. The forms *الَّذِيَّ*, *الَّذِيَّ*, are vulgar and incorrect.

REM. e. Instead of *الَّذِي*, some of the Arabs, especially the tribe of *Tayy* (طَيِّ), employ *ذُو* (Heb. *זו*, Aram. *זו*, *זו*, Æth. H: *za*).

- C It is then either wholly *indeclinable*, which is more usual; as *ذُو عَنْدَهُمْ مَا كَفَانِيَا* *then enough for me of that which is with them* (of their property) *is what suffices me, for* *الَّذِي* *مِنْ* *الَّذِي* *لَأَتَّحِيزَ لِلْعَظْمِ ذُو أَنَا عَارِقُهُ* (*كَفَانِيَا* in rhyme for *كَفَانِيَا*); *I will set to work in earnest on the bone which I am gnawing* (on the satire which I am meditating), for *الَّذِي* *عَارِقُهُ* (*كَفَانِيَا* in rhyme for *كَفَانِيَا*); *وَبِئْرِي ذُو حَفَرْتُ وَذُو طَوَيْتُ* *and my well which I dug and which*
- D *I lined* (or *cased*), for *الَّتِي* and *وَالَّتِي*; [*أَجَانِي فِي السَّمَاءِ*] *no! by Him whose residence is in heaven*, 'Ajānī xi. 25, l. 18. D. G.] or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ (ذَاتِ)
Acc.	ذَا	ذَاتِ (ذَاتِ)

	Masc.	Fem.	A
Du. Nom.	ذُوَا	ذَوَاتَا	
Gen. Acc.	ذَوَى	ذَوَاتَى	
Plur. Nom.	ذُوُو	ذَوَاتُ	
Gen. Acc.	ذَوَى	ذَوَاتُ (ذَوَاتِ)	

An example of this use is بِالْفَضْلِ ذُو فَضْلِكُمُ اللَّهُ بِهِ وَالْكَرَامَةِ ذَاتُ أَكْرَمَتِكُمُ اللَّهُ بِهَا by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for *اللّٰهُ* and *الَّتِي*; [a woman in Yemèn said ('Omāra, ed. Kay, p. 147, l. 9, 11) لَا بُدَّ مِنَ الَّذِي حَكَمَ الْأَمِيرُ ذُو بُدٍّ مِنْ ذِي حَكَمِ الْأَمِيرِ for you cannot but obey the decision of the Prince. D. G.]

348. The conjunctive pronouns *مَنْ* and *مَا* are indeclinable, and differ from *الَّذِي* in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quæ, id quod*, Gr. *ὅστις, ἥτις, ὅ, τι*. The former (*مَنْ*) is used of beings endowed with reason, the latter (*مَا*) of all other objects. [They are either definite (*مَوْصُولٌ*) as *الَّذِي*, or indefinite (*مَوْصُوفٌ*), *مَنْ* signifying in the latter case *one who*, *مَا* *something that*, and may also have a collective meaning *persons who, things that*, being nevertheless construed as singulars.]

REM. For the corresponding forms in the other Semitic languages see *Comp. Gr.* pp. 123—127.

349. The conjunctive pronoun *أَيُّ*, fem. *أَيَّة*, *he who, she who*, *whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

REM. The Æth. has the same word, አየ: ('ay) *who? of what sort?* The corresponding Heb. vocable is אַי, used as an adverb, *where?* in interrogative phrases אַי, which appears in Æth. in አየተ: ('aytē) *where?* አ፩: ('ēfō) *how?* Syr. أَيُّ where? أَيُّ who? أَيُّ how long? etc.

- A 350. Of **أَيُّ** and **مَنْ**, **مَا**, are compounded **أَيُّمَنْ** *he who, she who, whosoever*, **أَيَّمَا** *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. **أَيُّمَنْ**, **أَيَّمَا**; acc. **أَيُّمَنْ**, **أَيَّمَا**.

(b) *The Interrogative Pronouns.*

351. It has been already stated (§ 346, rem.) that the conjunctive pronouns, with the exception of **الَّذِي**, are also interrogative, which is indeed their original signification. To them may be added **كَمْ** [and **كَيْفَ** or **كَايْنُ**], *how much* [or *many*], which are (a) interrogative, (b) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (**لِلْإِخْبَارِ**); but never conjunctive.

- REM. The interrogative **مَا** may be* shortened after prepositions into **مَ**, and is then united in writing both with those prepositions with which such a union is usual, and with those with which it is not, (though, in the latter case, it is better to keep them apart); e.g. **عَمَّا**, **عَنْ مَ**, **مِنْ مَ**, **فِيمَا**, **فِي مَ**, **بِمَا**, **بِ مَ**, **عَلَامَ**, **إِلَامَ**, (**عَنْ مَ**, **مِنْ مَ**, **فِي مَ**, **فِي مَ**, **بِ مَ**, **بِ مَ**, **عَلَى مَ**, **عَلَى مَ**, **حَتَّى مَ**). In such cases, the accent is transferred from **مَا** to the preceding syllable (as *bîma*, *'ilâ ma*, etc.); whence it happens that **بِمَ** and **فِي مَ** are sometimes shortened in poetry into **بِمُ** and **فِي مَ**. This is also the origin of **كَمْ**, for **كَمَ** or **كَمَا** (lit., *the like of what? the worth of what?*), Heb. **כִּמָּה**, **כִּמָּה**, **כִּמָּה**, Aram. **כִּמָּה**, **כִּמָּה** [see *Comp. Gr.* p. 125].—In pause these words are written **بِمَهُ**, **فِي مَهُ**, **عَلَى مَهُ**, etc. Similarly we find **فَمَا** for **فَمَا** *what then?* and **كَيْمَهُ** *that what? for what purpose?* as when one

* [Rather, "is usually shortened." Zamahşarî, *Fārik*, ii. 159 calls it "the commoner" form (الْأَشْيَعُ). The grammarians of the school of Baṣra say that it must always be shortened in prose; in poetry the *ḥlif* may be retained. *Comp. Fleischer, Kl. Schr.* i. 364. D. G.]

says قَصَدْتُ فَلَانًا *I went to (the house of) so and so, to which you A*
rejoin كَيْمَهُ, and the answer is كَيْ أَحْسَنَ إِلَيْهِ *that I might do him*
a kindness. [The shortening of مَا takes place also in such sen-
tences as مَرَّجَيْتَ *in what manner did you arrive?* and
مِثْلُ مَا أَنْتَ *what are you like?*]

352. The interrogative pronoun مَنْ, *who?* has the distinctions
of gender, number, and case, only when it stands alone; as if one
should say *Some one is come, or I have seen some one,* and another B
should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.	Fem.
Sing. Nom.	مَنْو	
Gen.	مَنْي	مَنْه (مَنْت).
Acc.	مَنَا	
Du. Nom.	مَنْان	مَنْتان (مَنْتان).
Gen. Acc.	مَنْين	مَنْتين (مَنْتين).
Plur. Nom.	مَنْون	
Gen. Acc.	مَنْين	مَنْات.

REM. a. Only a poet could venture to say أَتُوا نَارِي فَقُلْتُ *they came to my fire, and I said, Who are ye?*

REM. b. The interrogative pronoun مَا *what?* is never declined
under any circumstances.

[REM. c. From مَنْ is formed the relative adjective مَنْي, with
the article الْمَنْي (comp. Vol. ii. § 170, rem. b). The dual is
الْمَنْيَانِ, the plural الْمَنْيُونِ.]

353. The interrogative pronoun أَيَّ, fem. أَيَّة, *who?* is either
construed with a following noun in the genitive, or with a suffix, or
stands alone. In the first two cases, it loses the tènwin (§§ 315, a,
316, a, c), and, if followed by a noun, is generally masc. sing.; as

- A *أَيُّ كِتَابٍ* *ayy kitāb* which book (lit. *quid libri*)? gen. *أَيِّ كِتَابٍ*, acc. *أَيُّ كِتَابٍ*; *أَيُّ عَيْنٍ* *ayy ʿayn* which eye or fountain? *أَيُّ الْمَرْأَتَيْنِ* *ayy al-marātayn* which of the two women? *أَيُّ النِّسَاءِ* *ayy al-nisāʾ* which of the women? [The feminine form is of rare occurrence, as *أَيَّةُ أَكْلَةٍ* *ʾayyatu ʾakl* whatever morsel (ʿl-Mubarrad 86, l. 17) and *أَيَّةُ أُنْثَى* *ʾayyatu ʾunṯā* which female? (Diw. Hudēil, n. 201, vs. 2). D. G.] In the second case, when prefixed to a fem. pronoun, it may be masc. or fem. *أَيُّهُنَّ* or *أَيَّتِهِنَّ* *ayyuhunna* or *ayyatihunna* which of them? meaning women, the latter being the more common. When standing alone, or used like *مَنْ* in § 352, it has all the numbers and cases, the pausal forms being:—

Sing. masc., nom. *أَيُّ* or *أَيْ*, gen. *أَيِّ* or *أَيْ*, acc. *أَيَّا*; fem. *أَيَّة*.

Dual masc., nom. *أَيَّانُ*, gen. acc. *أَيَّيْنِ*; fem., nom. *أَيَّتَانِ*, gen. acc. *أَيَّتَيْنِ*.

Plur. masc., nom. *أَيُّونُ*, gen. acc. *أَيَّيْنِ*; fem. *أَيَّاتُ*.

- C In *أَيُّ* and *أَيْ* the final vowel is said to be obscurely sounded or slurred (الرُّومُ).

REM. a. With the suffixes *أَيُّ* is sometimes shortened into *أَيْ*, as *أَيَّهْمَا* for *أَيَّهِمَا*, which of the two? and so in [the interrogative *أَيُّ* what? for *مَا*, as *أَيُّ تَقُولُ* what dost thou say? and] the vulgar interrogative *أَيْشُ* what? for *أَيْ شَيْءٍ*.

- REM. b. Instead of *أَيُّ* with [a following noun in the genitive or] a suffix, the more general and indefinite *أَيِّمَا* is sometimes used; D as *أَيِّمَا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا*, which is dearer to you, he or I? in which example *أَيِّمَا* stands for *أَيَّنَا*, which of us?

REM. c. From *أَيُّ* are formed the relative adjective *أَيِّ* from what place? (see Lane, art. *أَيَّ*, p. 134 c), and the compound *كَأَيِّ* or *كَأَيْ* (also written *كَأَيَّ* or *كَأَيْنُ*, *كَأَيَّ* or *كَأَيْنُ*, *كَأَيَّ* or *كَأَيْنُ*) and *كَأَيَّ* (§ 351 and Vol. ii. § 34, e, rem. d).

REM. d. See *Comp. Gr.* pp. 120—122.

[3. The Indefinite Pronouns.

A

353*. 1. The interrogative pronouns مَنْ and مَا have passed into indefinites (*Comp. Gr.* p. 125)*, with the sense of *somebody*, *something*, but are never thus employed unless with a qualificative complement (صِفَة), and are therefore called مَوْصُوفَة (§ 348). This complement is very rarely an adjective or participle, but usually a preposition with following genitive, as مَا لِي something which I have, B or an adverb as مَنْ هُنَاك somebody here, or a qualificative clause, as قَالَ مَنْ قَالَ one who says. *Comp.* Vol. ii. § 172, rem. a.

2. The indefinite pronoun مَا is used to introduce a clause equivalent to the *masdar* or infinitive, and is in that case called مَا الْمَصْدَرِيَّة (Vol. ii. § 88, § 114, § 127, rem. e); hence its use in conditional clauses as مَا الشَّرْطِيَّة (Vol. ii. § 6), or in reference to time as مَا الدِّيُومَةِ or مَا الزَّمَانِيَّة (Vol. ii. § 7); if added to certain adverbial C nouns, it gives them a conditional and general signification, as the Latin termination *cunque*, e.g. أَيْنَمَا wherever, حَيْثُمَا wherever, whenever, مَهْمَا whatever; if appended to إِنَّ, أَنَّ, كَانَ and لَكِنَّ it hinders their regimen and is therefore called مَا الْكَافَّة (Vol. ii. § 36, rem. d); with the same effect it is added to نَيْتَ and عَلَّ (ibid. rem. f) and to رَبَّ (Vol. ii. § 84, rem. a and b); in apposition to an indefinite noun, it has a vague intensifying force and is called مَا الْإِلَهَامِيَّة D (Vol. ii. § 136 a, rem. e); added to the affirmative لَ it serves to strengthen the affirmation مَا مَزِيدَةٌ لِلتَّأْكِيد (see an example § 361 near the end, and Vol. ii. § 36, rem. e); it is often inserted after the

* [Prym, *Diss. de enuntiationibus relativis Semiticis*, p. 100 and Fleischer, *Kl. Schr.* i. 360 seq., 706 seq. reject this theory, considering the indefinite meaning of مَنْ and مَا as the original, whence the interrogative has been derived.]

A prepositions **عَنْ**, **مِنْ** and **بِ** without affecting their regimen, and is then called **مَا الْمَزِيدَةُ** or **مَا الزَّائِدَةُ** (Vol. ii. § 70, rem. *f*). In like manner it is also put after **رُبَّ** (Vol. ii. § 84, rem. *a*) and in other cases (Vol. ii. § 90, rem.).]

3. **فُلَانٌ**, fem. **فُلَانَةٌ** (§ 309, *b*, *δ*, rem. *b*), as **كِنَايَاتٌ عَنْ أَسَامِي** **الْأَنْثَايِي**, stand for names of persons, like *ο, η δαίνα*, so and so, *M.* or *N.* ;
 B as **أَلَا قَاتَلَ اللَّهُ الْوَشَاةَ وَقَوْلُهُمْ فُلَانَةٌ** *ο δαίνα του δαίνος*, **فُلَانٌ أَبْنُ فُلَانٍ**, **أَضَحَّتْ خِلَّةٌ لِفُلَانٍ**, *O may God curse all talebearers and their saying*
"So and so has become a sweetheart of so and so." Syr. **هَلْ**, fem. **هَلِي**, Heb. **הָלָהּ**. In speaking of animals, **الْفُلَانُ** and **الْفُلَانَةُ** are employed, as **رَكِبْتُ الْفُلَانَ** *I rode on such and such a one.*—**هَنْ** a thing, and its fem. **هَنَّةٌ**, are similarly used for substantives of the class
 C **أَسْمَاءُ الْجِنْسِ** (§ 191, rem. *b*, 3, 4).—On the use of these words in the
 D vocative, see the Syntax.

III. THE PARTICLES.

354. There are four sorts of particles (**حَرْفٌ**, pl. **حُرُوفٌ**, [or **أَدَاةٌ**, pl. **أَدَوَاتٌ**]); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs **حُرُوفُ الْجَرِّ**, the particles of attraction, or **الْجَوَارُ** (from the sing. **الْجَارُ** or **الْجَارَةُ**), the attractives, i.e. the particles which govern the genitive. They are also named **حُرُوفُ الْخَفْضِ**, the particles of depression, and **حُرُوفُ الْإِصَافَةِ**, the particles of annexation or connection, because the

distinctive vowel of the genitive (i), and consequently the genitive A itself, is called **الْحَفْضُ** (see § 308, footnote), and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see § 358). They are divided into *separable* prepositions, i.e. those which are written as separate words, and *inseparable*, i.e. those which are always united in writing with the following noun.

356. The *inseparable* prepositions consist of *one* consonant with B its vowel. They are:—

(a) **ب** *in, at, near, by, with, through* (Heb. Aram. **ב**, Æth. **በ**;
ba). **بِلا**, *without*, is a compound of **ب** with the negative **لا**. Comp.
Vol. ii. § 56, rem. c.]

(b) **ت** *by*, in swearing, as **تَالله** *by God!**

(c) **ل** *to* (sign of the Dative), *for, on account of* (Heb. Aram. **ל**, Æth. **ለ**; la).

(d) **و** *by*, in swearing, as **وَالله** *by God!*

C

REM. a. The damma of the suffixed pronouns of the 3d pers. **هُ**, **هُمَا**, **هُنَّ**, is changed after **ب** into kësra; as **بِهِم**, **بِهِمَا**. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form **هُم** changes either both vowels, or the first only; **بِهِم** or **بِهِم**.

REM. b. The kësra of the prep. **ل** passes before the pronominal suffixes into fetha; as **لَهُ** *to him*, **لَكُمْ** *to you*, **لَنَا** *to us*. Except the suffix of the 1st pers. sing., which absorbs the vowel of the preposition; **لِي** *to me*.

* [**ت** was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in **تَبَحِينَ** (= **لَاتَ حِينَ**?) and **تَلَان** (= **الآن**). Comp. the abbreviation of **أَيْمَنَ الله**, Vol. ii. § 62, rem. b. I take the **و** in **وَالله** and the **وَأَوْرَبَ** (Vol. ii. § 235) to be also remnants of words. D. G.]

- A REM. c. **כִּי**, *as, like* (Heb. Aram. **כִּי**), which is commonly reckoned a preposition, is really not so. It is a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The *separable* prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are simply nouns of different forms B in the accus. sing., determined by the following genitive, and they consequently end in fêṭḥa without tēnwīn (־).

358. The separable prepositions of the first class are:—

- (a) **אֶלְ** *to* (Heb. **אֶלְ**, **אֶלְ**).
 (b) **חַתִּי** *till, up to, as far as* (Heb. **עַד**, Æth. **እስከ**). A dialectic variety is **עָתִי**.
 C (c) **עָלֵי** *over, above, upon, against, to, on account of, notwithstanding* (Heb. **עָלֵי**, **עָלֵי**, Aram. **עָלֵי**, **עָלֵי**).
 (d) **עַנְ** *from, away from, after, for*.
 (e) **עִנִּי** *in, into, among, about*.
 (f) **לְדִנְ**, or **לְדִנִּי**, (**לְדִנִּי**), *with* (penes, apud). Rarer forms are: **לְדִנְ**, **לְדִנְ**, **לְדִנְ**, **לְדִנְ**, **לְדִנְ**, **לְדִנְ**, **לְדִנְ**, **לְדִנְ**.
 D (g) **מֵעַ** *with* (Heb. **מֵעַ**, Syr. **مَعَ**); dialectically **مَعَ**, which becomes in the waṣl **مَعَ**.

(h) **מִן** *of, from, on account of* (Heb. Aram. **מִן**, **מִן**, Æth. **እን**: 'enna, or **እን**: em). See § 20, d.

(i) **מִן**, or **מִן**, *from a certain time, since* (compounded of **מִן** and **זוּ**, *ex quo*; see § 347, rem. e and comp. **מִן־זוּ**, Ezra v. 12). Rarer

forms are: مُنْذُ, مِنْذُ, مِذُ, and مُذُ. In the *waṣl* مُذُ usually becomes A مُذُ (§ 20, *d*), rarely مِنْذُ or مِذُ.

REM. *a*. إِلَى, عَلَى, and لَدَى, preserve before the suffixes their original pronunciation إِلَى, عَلَى, and لَدَى (compare يَلِي and يَلِي); as لَدَيْهَا, إِلَيْكُمْ, عَلَيْهِ, إِلَيْهِ. The damma of the suffixes of the 3d pers. passes after the diphthong into kësra, according to § 185, rem. *b*, and § 317, rem. *c*. The suffix of the 1st pers. sing., -يَ (orig. -يَ), combines with إِلَى, عَلَى, and لَدَى into إِلَيَّ, عَلَيَّ, لَدَيَّ; with فِي into فِيَّ. See § 317, rem. *a*.

REM. *b*. The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1st pers.; عَنِّي, مِنِّي, لَدُنِّي, [عَنَّا, etc.]. If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; عَمَّنْ, مِمَّنْ, for عَنْ مَنْ or مِنْ, etc. (see § 14, *b*).

REM. *c*. When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنْ آلْ being contracted into مَلْ, and عَلَى آلْ into عَلْ; as مَلْمَالٍ, or مَلْ مَالٍ, for مِنْ أَمْثَالٍ; عَلْ عَلَاءٍ for عَلَى أَلْمَاءِ. [Comp. p. 24, note.]

359. Examples of prepositions of the second class are: أَمَامَ before (of place); بَيْنَ between, among (بَيْنَ); بَعْدَ after (بَعْدَ), dimin. رَجَاءَ or تَجَاءَ, تَحْتَ under, beneath (تَحْتَ), dimin. تَحِيَّتَ; حِذَاءَ, تَلْقَاءَ over against, opposite to; حَوْلَ round, about; خَلْفَ behind, after; دُونِ below, under, beneath, on this side of, dimin. عِنْدَ (also عِنْدَ, which is the modern and vulgar form, rarely عِنْدَ) with, in possession of (apud, penes, Fr. chez; [عِنْدَ]); قَبْلَ do.; عَوْضَ instead of, for; فَوْقَ above, dimin. فَوْقَى; قَبْلَ before (of time, قَبْلَ).

- A dimin. قُبَيْلٌ; قُدَّامٌ before (of place, قُدَّامٌ); وَرَاءَ behind, after, beyond; وَسْطٌ in the middle, among. These are all, as before said, the construct accusatives of nouns; such as بَيْنُ interval, حَوْلُ circumference, etc.

B. THE ADVERBS.

- 360.** There are *three* sorts of adverbs. The first class consists of *particles* of various origin, partly inseparable, partly separable; the second class of *indeclinable nouns* ending in *u*; the third class of *nouns* in the *accusative*.

361. The inseparable adverbial particles are:—

- (a) أَ, interrogative, حَرْفُ الْإِسْتِفْهَامِ, the particle of questioning (num? utrum? an? Heb. אֲ); [comp. § 21, d]. The form ؤ occurs dialectically, for example in هَمَا nonne? for أَمَّا (see § 362, h), هَذَا الَّذِي, for أَذَا الَّذِي, is this he who—? [In alternative questions it is followed by أَوْ or أَمْ.]

[REM. When ا is followed by another êlif with hêmza, an l is inserted between the two hêmzas, as أَأَنْتَ, also written أَنْتَ, but some do not do this. If the following êlif is pronounced with kèsra, it is converted into ي with hêmza, as أَأَنْتَ, أَئِنَّكَ.]

- D (b) س, prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَهُمُ اللَّهُ, God will suffice thee against them. It is an abbreviation of سَوْفَ, in the end (Heb. Aram. סֹפֶה, end), [and is called حَرْفُ التَّنْفِيسِ the particle of amplification].

(c) لَ, affirmative, certainly, surely. This may be (a) لَا مَجَوَابٍ, the la that corresponds to, or is the complement of, an oath, as الْقَسَمِ, by God, I will certainly do (it); وَاللَّهِ لَفَاعَلَنْ, by God,

he has certainly gone out; (β) *الْأَمُّ الْمُوْطِئَةُ لِلْقَسَمِ* the la that smooths A
 the way for the oath, as the first la in *لَاكُمْنِي لَاكُمْنَكَ* by God, if indeed you show me honour, I will certainly show you
 honour; (γ) *لَا مَرْجُوَابَ لَوْ وَلَوْ لَا* the la that corresponds to, or is the
 complement of *lau* (if) and *lau-lā* (if not), as *لَا فُضِّلَ اللَّهُ عَلَيْكُمْ*
وَرَحْمَتُهُ لَا تَتَّبِعُكُمْ الشَّيْطَانُ if it had not been for the goodness of God
 towards you and His mercy, verily ye would have followed Satan;
 (δ) *لَا مَرْجُوَابَ* the affirmative la, or, [the B
 inchoative or inceptive la, prefixed to a noun or a verb in the imperfect,
 as *لَا تَنْتَمِرُ أَشَدَّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ* verily ye are more feared in
 their breasts than God; *إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ* verily thy
 Lord will judge between them on the day of the resurrection; (ε) *الْأَلَامُ*
[or الْأَلَامُ الْفَارِقَةُ] the distinguishing la, which is prefixed to the
 predicate of *إِنَّ*, standing for *إِنَّ* (إِنَّ الْمَخَفَةَ مِنَ الثَّقِيلَةِ), [in order to
 distinguish it from the negative *إِنَّ*, as *إِنَّ كُلَّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ* C
وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ verily over every soul there is a guardian;
بُئْنَآ زَيْدٌ but verily we were careless of their studies. [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(a) *أَجَلٌ* yes, certainly; confirming a previous statement, as
مَا قَامَ زَيْدٌ D *مَا قَامَ زَيْدٌ* Zaid has come to thee, *أَجَلٌ* yes, (he has); *مَا قَامَ زَيْدٌ*
زَيْدٌ Zaid did not stand up, *أَجَلٌ* yes, (he did not); *تَذَهَبُ* thou wilt go
 away, *أَجَلٌ* yes, (I will). But in reply to an interrogation, it is better
 to use *نَعَمْ*.

(b) *إِذَا* and *إِذْ* in the sense of *lo! see! behold!* *إِذَا* is used after *بَيْنَا*
 and *بَيْنَمَا*, while, and is followed by a verb stating a fact, as *بَيْنَا زَيْدٌ*
قَائِمٌ إِذْ رَأَى عَمْرًا while Zaid was standing, behold, he saw 'Amr;

- A *أُرْزِقَ مِبَاسِيرٌ إِذْ دَارَتْ أَلْعُسْرُ* *for while (there has been) adversity, lo, prosperity has come round.* إِذَا, called by the grammarians إِذَا الْمَفَاجَأَةِ, or إِذَا الْفَجَائَةِ, that is to say 'idā indicating something unexpected, is followed only by a nominal proposition, and refers to the same time as the preceding statement; as خَرَجْتُ فَإِذَا زَيْدٌ بِالْبَابِ *I went out, and lo, Zèid was at the door*; بَيْنَمَا نَحْنُ بِمَكَانٍ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا *while we were in such and such a place, lo, Zèid came upon us.*

[(c) إِذَاكَ or إِذَاكَ then.]

(d) إِذْنًا, or إِذَا, *well then, in that case, if it be so.* See § 367, b.

A rare dialectic form is ذُنْ.

(e) أَلَا *nonne?* Compounded of أ (§ 361, a) and لَا *not* (Heb. הֲלֹא). [It is very often followed by إِنَّ or وَإِنَّ : (وَإِنَّ) : أَلَا إِنَّ *now surely.*]

- C [(f) هَلَّا *nonne?* syn. of هَلَّا.]

(g) أَمْ, interrogative, *an?* أَمْ أ (Heb. הֲ ה), *utrum an?*

(h) أَمَّا *nonne?* Compounded of أ and مَا *not*. Dialectic varieties are أَمْ, أَمَّا, أَمَّا, and أَمَّا or أَمَّا. [أَمَّا إِنَّ *truly, now surely.*]

[(i) أَمَّا or أَمَّا in that case, then at least.]

[(k) إِنَّ *not*, syn. of مَا, frequent in the Kor'an and in old poems.

- D In later times it is only used in combination with the negative مَا as a corroborative, مَا إِنَّ *not indeed* (comp. Vol. ii. § 158 and Fleischer, *Kl. Schr.* i. 448).]

[(l) إِنَّ *verily*, called the *lightened 'in* (إِنَّ الْمَخَفَّةُ مِنَ التَّثْقِيلَةِ) § 361, c, e), usually without government.]

(m) إِنَّ *certainly, surely, truly*; literally *lo! see! en, ecce* (Heb. הִנֵּה, הִנֵּה, Syr. اِنِّ). It is joined to the *accus.* of a following noun or

pronominal suffix, but in the 1st pers. sing. **إِنِّي** is used as well as **إِنِّي** A
 (Heb. **אֲנִי**), [and in the 1st pers. pl. **إِنَّا** as well as **إِنَّا**]. The suffix **ي**
 in this case often represents and anticipates a whole subsequent clause
 (**ضَمِيرُ الْقِصَّةِ** [or **ضَمِيرُ الشَّانِ**] *the pronoun of the fact*).—**إِنَّ** introduces
 the subject, and is frequently followed by **لَ** with the predicate; as
إِنَّ اللَّهَ لَكَبِيرٌ, *verily God is great*. This the grammarians regard as an
 inceptive or inchoative *la* (§ 360, c, δ), the example given standing for
لَإِنَّ اللَّهَ كَبِيرٌ, whence it is sometimes called **الْلامُ الْمُزْحَلْفَةُ** *the la that* B
is pushed away (from its proper place).—The form **هِنَّ** is said to occur
 in the compound **لِهِنَّ** for **لَهُنَّ**.

(n) **إِنَّمَا**, restrictive, *only* (*dumtaxat*), [*verily*]. Compounded of
مَا and **إِنَّ**.

(o) **أَنَّى** *whence? [where?] how? [when?]* With the signification of
whencesoever, wheretoe, howsoever, whenever it is a conjunction.] C

(p) **أَيُّ**, explicative, *that is*, frequently used by commentators.

(q) **إِي** *yes, yea*; always followed by an oath, as **إِي وَاللَّهِ** *yes, by God!* This formula is sometimes shortened into **إِي اللَّهِ**, **إِيَّيَّ اللَّهِ**, and **إِيَّيَّ اللَّهِ**. The dialectic variety **هِي** is said to occur.—From **إِي وَاللَّهِ** comes the vulgar **أَيُّوَا** [**أَيُّوَهْ**].

(r) **أَيَّانَ** *when?* Dialectically also **إَيَّانَ**. It is a conjunction D
 when it signifies *whenever*.]

(s) **أَيْنَ** *where?* **مِنْ أَيْنَ** *whence?* **إِلَى أَيْنَ** *whither?* **أَيْنَمَا** *wherever*
 (Heb. **אֵינָם** in **אֵינָם**, **אֵינָם**, **אֵינָם**).

(t) **بَلْ**, *nay, nay rather, not so, on the contrary, but* (Heb. **בְּלָא**, **בְּלָא**, Phoen. **בל**). [When it is followed by a single word it is a
 conjunction.]

(u) **بَلَى** *yes*, used in giving an affirmative answer to a negative

- A question, or in affirming a negative proposition; as *أَلَسْتُ بِرَبِّكُمْ قَالُوا* *am I not your Lord?* *They said, Yes, (Thou art);* *لَمْ يَقُمْ زَيْدٌ* *Zēid did not stand up,* *بَلَى* *yes, (he did).*

(v) *بَيْنَا* [and *بَيْنَمَا*] *while, whilst* (connected with the prep. *بَيْنَ* *between, among*).

(w) *ثَمَّ* [or *ثَمَّه*], in pause *ثَمَّه*, *there* (Heb. *שָׁמָּה*, Syr. *ܫܡܐ*).

- B (x) *جَبَر*, sometimes *جَبِر*, *yes*.

(y) *فَقَطٌ* *only, solely, merely* (lit. *and enough*).

(z) *قَدْ*, with the *Perfect*, *now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as *كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ*, *I was hoping that he would come, and he is*

- C *really come*; *كَانَ سَالِمًا صَحِيحًا فَقَدْ مَاتَ*, *he was hale and well, and now he is dead*. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps*, as *إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ* *the (habitual) liar sometimes speaks the truth*, in which case it is said to be used *لِلتَّقْلِيلِ* *to express rarity or paucity*; [but also *frequency*, thus according with *رُبَّمَا* in its two acceptations*].

- D (aa) *قَطُّ* *ever*; always with the *Perfect* or *Jussive* and a *negative*, as *لَمْ أَرَهُ قَطُّ*, or *مَا رَأَيْتَهُ قَطُّ*, *I have never seen him*; [or in an interrogative sentence *هَلْ رَأَيْتَهُ قَطُّ* *did you ever see him?*][†]. Rarer forms are *قَطُ*, *قَطْ*, *قَطِ*, *قَطَ* and in pause *قَطُّ*.

* [In poetry *قَدْ أَرَى* may be used for *قَدْ كُنْتُ أَرَى* *videbam*; see Nöldeke, *Delectus*, 32, l. 2; 98, l. 4. R. S.]

† [On the use of *قَطُّ* in affirmative sentences, and its vulgar use with the Future, see Fleischer, *Kl. Schr.* i. 434 seq.]

[(bb) كَذَا *thus* (§ 340, rem. d) and كَذَلِكَ *likewise* (§ 343, rem. d).] A

(cc) كَلَّا *not at all, by no means*, حَرَفُ الرَّدِّعِ *the particle of repelling or averting*; as رَبِّىْ أَهَانَنِىْ كَلَّا *my Lord hath humbled or despised me; by no means*.

(dd) لَا, used (a) as negative of the future and indefinite present, and as representative of the other negatives after وَ (and), not; (β) as a prohibitive particle (ne), joined to the *Jussive*. It thus combines (like the Aram. ܠܐ, ܠ) the significations of the Heb. לֹא and לֹא־. B

(ee) لَكِنَّ, often with وَ prefixed, *but, yet*. لَكِنَّ is placed only before nouns and pronominal suffixes in the *accusative*, but in the 1st pers. لَكِنَّا are used as well as لَكِنِّىْ. [When لَكِنَّ is followed by a single word, it is a conjunction.]

(ff) لَمْ [in poetry also لَمَّا], negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

(gg) لَمَّا *not yet*, joined to the *Jussive*. C

(hh) لَنْ, a contraction for لَا أَنْ (i.e. لَا يَكُونُ أَنْ *it will not be that—*), *not*, joined to the *Subjunctive*.

[(ii) لَوْلَا and لَوْمًا *why not?* syn. of أَلَا and هَلَا (Vol. ii. § 169).]

(kk) مَا, negative of the definite or absolute present and of the perfect, *not*.

(ll) مَتَى *when?* Heb. מָתַי. [It is also used as a conjunction, § 367, q.] D

(mm) نَعَمْ *yes* (abbreviated for نَعِمَ, *it is agreeable*), affirming any preceding statement or question; as أَقَامَ زَيْدٌ *has Zēid stood up?* نَعَمْ *yes, (he has)*; لَمْ يَقُمْ *he has not stood up*, نَعَمْ *yes, (he has not)*. Other forms are نَعِمَ, and more rarely نَعَامَ, and نَحْمَ.

[(nn) هَكَذَا *thus* (§ 344, rem. b).]

- A (oo) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.
 (pp) هَلَّا (أَلَّا) *nonne?* Compounded of هَلْ and لَا.
 (qq) هُنَا, demonstrative, *here*; whence are derived هَاهُنَا or هَهُنَا, هُنَاكَ, and هُنَاكَ (see §§ 342—344).
 (rr) هُنَا (also هِنَا and هُنَا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هֵנָּה, هَاهֵּנָּה or هֵהֵּנָּה, هֵנָּא, and هֵנָּא.
- B . 363. The same substantives of which the accusatives serve as prepositions (§ 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E.g. بَعْدُ [*yet*, mostly in negative phrases; بَعْدُ, مِنْ بَعْدُ, *afterwards*; تَحْتُ, مِنْ تَحْتُ, *beneath*; مِنْ عَلٍ *above**; فَوْقُ, مِنْ فَوْقُ, *above*; قَبْلُ, مِنْ قَبْلُ, *before*; حَيْثُ *where*, مِنْ حَيْثُ *whence*, إِلَى حَيْثُ *whither*, حَيْثُمَا *wherever*; عَوْضُ (also عَوْضُ and عَوْضُ) *ever*, joined to the Imperf. Indic., but always preceded by a negative, as لَا أَفَارُكَ عَوْضُ, *I will never leave you*; لَا غَيْرُ or لَيْسَ غَيْرُ *nothing else, only this*; فَحَسْبُ *enough, only*; also فَحَسْبُ].

364. The accusative is the adverbial case κατ' ἐξοχήν in Arabic.

A few of the most common examples of it are the following: أَبَدًا, referring to future time, *ever*, with a negative, *never*; أَنْفًا *just now, a little while ago*; أَلْبَتَّةَ *decidedly*, usually with a negative أَلْبَتَّةَ *I will not do it, decidedly*]; جِدًّا *very, very much, extremely*, placed

- D after an adjective; جَمِيعًا *together*, of two or more; خَارِجًا *outside, without*; دَاخِلًا *inside, within*; رَوِيْدًا [*gently*]; شِمَالًا *to the left*, يَمِينًا *to the right*; كَثِيرًا *much*, قَلِيلًا *little*; لَيْلًا *by night*, نَهَارًا *by day*;

* [On the various forms of this phrase see ʿn-Nahhās on 'Imrulkāis Mo'all. p. 41. R. S.]

يَوْمًا *one day, once*; الْآنَ *now, at present*; الْيَوْمَ *today* (Æth. **ṡ-ṡṡ**: A *yōm*), غَدًا *tomorrow*; مَجَّانًا *gratis* (Aram. **ܡܝܚܝܢ**); مَعًا *together*; etc. To the same class belong the following adverbs:

[(a) بَيْدَ *except, but*.]

(b) حِينَ *when* (lit., *at the time of*—).

(c) رُبَّمَا [often, but more usually] *sometimes; perhaps*; lit., *O the quantity of that which*— (رُبَّ = Heb. **רַב**); [comp. Vol. ii. § 84, rem. c]. B

(d) رَيْثًا, رَيْثًا, *whilst, during*.

(e) سَوْفَ, prefixed to the Imperf. to indicate real futurity (see § 361, b); lit., *in the end*.

(f) لَا سِيَّمَا, and, with the omission of the negative, سِيَّمَا, *above all, especially, particularly*; lit., *there is not the equal or like of*—. Rarer forms are لَا سِيَّيَا and لَا سِيَّيَا.

(g) كَيْفَ *how?* *

C

[(h) لَا مَحَالَةَ *most certainly*; lit., *there is no avoiding of it*, and therefore also construed with مِنْ like its synonym بُدَّ.]†

(i) وَحْدَ, used only in connection with pronominal suffixes, as وَحْدَهُ *he alone*, وَحْدَهُم *they alone*. It is etymologically = **יְחַד**, but in sense = **בַּד** in **לְבַדָּם**, **לְבַדָּי**.

[Here too may be mentioned the adverbial expressions بَيْتَ بَيْتَ lit., *tent to tent* or *house to house* in هُوَ جَارِي بَيْتَ بَيْتَ *he is my next-door neighbour*; صَبَاحَ مَاءَ *every morning and evening*; شَتَاتَ شَتَاتَ in

* [On the derivation of كَيْفَ see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† [(لاَ ذَا جَرٍ and لاَ ذَا جَرَمٍ), *verily, truly*, seems to be compounded of لَا *nay* and the verb جَرَمَ *it is decided* (comp. Fleischer, *Kl. Schr.* i. 449 seq.) D. G.]

- A *sundry parties*. The rule is that when two nouns are made one, they lose their *tənwin* and become indeclinable, ending in *fetha*, as *خَمْسَةٌ عَشْرَ*. In like manner are to be explained *بَيْنَ بَيْنَ* *between good and bad*, *حَيْضَ بَيْضَ* *straitness*. D. G.]

REM. a. In *أَمْسَ*, *yesterday*, Heb. *אִמְשָׁ*, the *kèsra* is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say *بِأَلَامِ* and *الْأَمْسَ*.

- B Some of the Arabs used *مُدَّ أَمْسَ* instead of *أَمْسَ*, *since yesterday*.

REM. b. *لَيْتَ*, *utinam, would that—!* and *عَلَّ* or *لَعَلَّ*, *perhaps*, seem to be, not nouns in the accusative, but *verbs*. They are construed with the accusative, and take pronominal suffixes; as *لَيْتَنِي* *would that I—!* (rarely *لَيْتَكَ*, etc.; *لَعَلَّنِي* *perhaps I—* (rarely *لَعَلَّكَ*, etc.—Dialectically, however, *لَعَلَّ* governs the genitive. The word has several rarer forms, viz. *عَنَّ*, *أَنَّ*, *لَعَنَّ*

- C *رَعَنَّ*, *وَعَنَّ*, *لَعَنَّ*, and *رَعَنَّ*.

C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, *حُرُوفُ الَّتِطَفِ* [or *الَّتِطِطَفِ*] *connective particles*, or *حُرُوفُ الشَّرْطِ* *conditional particles*, etc.) are, D like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are :—

(a) *وَ* (*حَرْفُ عَطْفٍ*), which connects words and clauses as a simple co-ordinative, and (*Æth.* **ⲱ** : *wa*, Heb. Aram. *ו*, *ו*).

(b) *فَ* (*حَرْفُ تَرْتِيبٍ*, or more exactly *حَرْفُ عَطْفٍ*), *particle of classification or gradation*, which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, A showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so*, *and thereupon*, *and consequently*, *for*, although in this last sense **فَإِنَّ** is more usually employed. In conditional sentences, **فَ** is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle **أَمَّا**.*

[REM. The conjunctions **وَ** and **فَ** may be preceded by the B interrogative particle **أَ**; thus **أَوَلَا** means *nonne?* **أَفَلَا** *nonne igitur?*]

(c) **لِ**. This may be (α) **لَاْمُ الْأَمْرِ** *the li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as **لِيَطْبُ قَلْبُكَ** *let thy heart be at ease*. When preceded by **وَ** or **فَ**, the *kèsr* is usually dropped, as **فَلْيَسْتَجِيبُوا لِي** *therefore let them hearken unto me, and believe in me*. Or it may be (β) **الْأَلَامُ النَّاصِبَةُ** *the li which governs the verb in the C Subjunctive of the Imperfect*, signifying *that, so that, in order that*, as **تُبْ لِيَغْفِرَ لَكَ اللَّهُ** *repent, that God may forgive thee*. This latter **لِ** is identical with the preposition **لِ** (§ 356, c), used **لِلتَّعْلِيلِ** to indicate the purpose for which, or the reason why, a thing is done; and hence the Arab grammarians take it to stand in all cases for the fuller **لِأَنَّ** or **بِأَنَّ**.

367. The most common separable conjunctions are:—

D

(α) **إِذْ** *when, since*, of past time, and prefixed either to a nominal or a verbal proposition. [Compound **إِذَا مَا** *whenever*.]

* [Sometimes in old poetry, e.g. *Hamāsa* 74, l. 9, *Ṭabarī* i. 852, l. 10, and very often in later prose, the apodosis is also introduced by **فَ** after **بِأَنَّ** *when*. D. G.]

A (b) إِذَا *when*, usually denoting future time and implying a condition, in which case it is always prefixed to a verbal proposition. Both of these conjunctions, as well as إِذَا (§ 362, d), are connected with the obsolete noun إِذٍ, *time*, the genitive of which occurs, for example, in حِينَئِذٍ *at that time*, يَوْمَئِذٍ *on that day*. Compare Heb. יָדָא and יָדָא, Bibl. Aram. יָדָא, Æth. ደኒዘ: *now*, መደኒዘ: *when?* [Compound إِذَا مَا *whenever*.]

B [(c) أَمْ *or*, as syn. of أَوْ in alternative questions.]

(d) أَمَّا, followed by ف, *as for*, *as regards*; e.g. أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ *as for the ship, it belonged to poor men who worked on the sea*. The form أَيَّمَا also occurs. Used twice or oftener, it corresponds to the Greek μὲν—δὲ.

(e) أَنْ *that, so that, in order that (ut), that (quod)*. A dialectic variety is عَنْ. Compounds: كَأَنَّ *as it were, as if*; لِأَنَّ *that, in order that, because*; see g. Further: أَلَّا *that not (ut non, ne, quod non)*, comp. of أَنْ and لَا (see § 14, b); لَيْتَلَا *in order that not (ideo ne)*.—Like فِي in Heb. and ὅτι in Gr., أَنْ also serves to introduce direct quotations (أَنَّ الْمُبَشِّرَ أَنَّهُ الْإِبْرَاهِيمِيُّ) *the explicative 'an*), as تَلَكُمُ أَنْ تَلَكُمُ أَنْ تَلَكُمُ *and it shall be proclaimed to them, That is Paradise*; even an Imperative, as خُذْهَا إِنِّي أَنَا أَخَذْتُهَا *she made a sign to me meaning Take her*.

(f) إِنْ [and إِمَّا, conditional particle] (حَرْفُ شَرْطٍ) *if*, dialectically وَإِنْ *although (etsi)*, sometimes written وَأَنْ or وَإِنْ, to distinguish it from وَأَنْ *and if*, and hence called الْوَصْلِيَّةُ; compounded with ل (§ 361, c), لَيْتَلَا *verily if, if indeed*; Aram. לֵא, לֵא; Æth. ከመ: 'ema; Heb. לֵא. —(α) إِنْ and لَا, (α) *if not*, in which case it stands for a whole clause; (β) حَرْفُ اِسْتِثْنَاءٍ (exceptive particle), *unless*,

- A (n) *لَمَّا* (also *لَمَّا أَنْ*) *after, when (postquam), [as, since (quoniam),]* with the *Perfect*. [*لَمَّا* is also syn. with *إِلَّا* unless, especially after the verbs that signify to beseech. D. G.]

(o) *لَوْ*, hypothetical particle, *if* (Heb. *לִּי*).—Compounds: *لَوْ لَا*, *if not, [even though]*.

(p) *مَا* *الْدَّيْمُومَةِ* (*mā denoting duration*), *as long as*, with the *Perfect*.

- B [(q) *مَتَى* and *مَتَى* (§ 362, *ll*) *when, whenever.*]

D. THE INTERJECTIONS.

368. The interjections are called by the Arabs *أَصْوَاتٌ*, *sounds or tones*. Some of those most commonly in use are: *أَ* or *آ* (*أَلِفُ الْبَدَاءِ*),

أَيَّ (*هَيَّا*), *O! ho! يَا O!* before nouns in the nomin. or accus.

- C *without the article*; *أَيَّهَا*, or *يَا أَيُّهَا*, *O!* before nouns in the nomin.

with the article; *هَآ* *lo! see! there!* (see § 344); *أَهْ*, *أَهْ*, *أَهْ*, or *أَهْ*, *أَهْ*, *أَهْ*,

أَوْ, *أَوْ*, *أَوْ*; (*أَوَّاهُ*) *أَوَّاهُ*, (*أَوَّاهُ*) *أَوَّاهُ*, (*أَوَّاهُ*) *أَوَّاهُ*, (*أَوَّاهُ*) *أَوَّاهُ*; *أَهَّا*;

وَهْ, *وَهْ*, *وَهْ*; (*وَهَّاهُ*) *وَهَّاهُ*; *وَا*, *وَا*, *وَا*, *Oh! ah! alas!* *وَيَّ* *woe!* (Aram. *ܐܝܝܐ*, *Ā*,

Æth. *ወየ*: *wa*); *وَيْهْ*, *وَيْهْ*, *come on!* *أَلَا*, *هَلَا*, *O! up! come!* [Heb.

חַי *עَلَى الصَّلَاةِ*, as *عَلِمَ*, followed by *حَيَّ*; (*ܠܝܝܐ*, Aram. *ܠܝܝܐ*);

- D *come to prayer!* in composition, *حَيَّ* or *حَيَّ*, *حَيَّ* or *حَيَّ*,

(*حَيَّ* or *حَيَّ*), *حَيَّكَ*, with *إِلَى* or *عَلَى*, and also with *بِ* (in the

sense of *أَسْرِعْ* *make haste*, or *الْزَمْ* *keep to*, or *ادْعُ* *call*); *هَيْتُ* (*هَيْتُ*)

come here! *هَلُمَّ* *come here, bring here!* (Heb. *הָלַם*) as *إِنِّيْنَا*

come here to us, *هَلُمَّ شُهَدَاءُكُمْ* *bring here your witnesses*; [*هَيْتَاتُ* *far*

from it!]; *هَيَّ*, *هَيَّ*, and *هَيَّ*, *هَيَّ*, *make haste*; *وَاهْ*, *وَاهْ*, *وَاهْ*, *O!*

- A REM. c. From **وَيَ** (to which suffixes may be appended, as **وَيْكَ** *woe to thee!*) are formed the interjectional nouns **وَيْحٌ** and **وَيْلٌ**, whence we can say, for example, **وَيْحٌ لِّزَيْدٍ**, **وَيْحًا لِّزَيْدٍ**, **وَيْحَ زَيْدٍ**, **وَيْلًا لَهُ**, **وَيْلًا لَهُ**, **وَيْلَ لَهُ**, **وَيْحَهُ**, **وَيْحَكَ**, etc. The expression **وَيْلٌ لِّإِمَّةٍ** or **وَيْ لِّإِمَّةٍ** is contracted into **وَيْلِمِهِ**, usually written thus in one word.—Rarer interjectional nouns are **وَيْبٌ**, **وَيْسٌ**, and **وَيْحٌ**.
- B REM. d. [Many interjections have, by origin or use, a certain verbal force and are called therefore **أَسْمَاءُ الْأَفْعَالِ**, that is, they are either originally Imperatives, as **هَاتِ** *give here* (§ 45, rem. d), or equivalent to Imperatives (comp. Vol. ii. § 35, b, δ, rem. b), and, in some cases, admitting its construction and inflection. Accordingly] some of the Arabs decline **هَلُمَّ** like an Imperative; e.g. sing. fem. **هَلِّمِي**, dual **هَلِّمَيَا**, plur. masc. **هَلِّمُوا**, fem. **هَلِّمْنَ** (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—**هَيَّ** takes the suffix of the 2nd pers., **هَيْكَ**, or **هَيْكِ**, and is said to form a dual and plur., **هَيَّا**, **هَيَّوَا**. **هَيَّا** may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of **أَخَذَ**; as **هَيَّاكِ** *take her!* Or a hêmza may be substituted for the **ك**, and the word declined as follows: sing. m. **هَاءَ**, f. **هَاءِ**; dual **هَآوَمَا**, pl. m. **هَآوُمْ**, f. **هَآوُنَّ**; as **هَآوُمْ أَقْرَأُوا كِتَابِيَهٗ**, *take, read my book*. Other varieties are: **هَآ** (like **هَبْ**), f. **هَآيِ**, etc.; **هَآ** (like **رَامِ**), f. **هَآيِ**, etc.; and **هَآءُكَ**, f. **هَآءُكِ**, etc.

PARADIGMS
OF THE
VERBS.

A

FIRST OR SIMPLE FORM

TABLE I. ACTIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
B	Sing. 3. m. قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلُنْ
	f. قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنْ
	2. m. قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنْ
	f. قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلَنَّ	تَقْتُلُنْ
	1. c. قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنْ
C	Dual. 3. m. قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	...
	f. قَتَلْتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	2. c. قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	Plur. 3. m. قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	يَقْتُلُونَ
	f. قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
D	2. m. قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	تَقْتُلُونَ
	f. قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
	1. c. قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلُنْ
	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
	Sing. m. قَاتِلْ	قَتْلُ	Sing. 2. m. أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنْ	
	f. قَاتِلِيْ		f. أَقْتُلِيْ	أَقْتُلَنَّ	أَقْتُلُنْ	
			Dual. 2. c. أَقْتُلَا	أَقْتُلَانِ	...	
			Plur. 2. m. أَقْتُلُوا	أَقْتُلَنَّ	أَقْتُلُنْ	
			f. أَقْتُلْنَ	أَقْتُلْنَ		

OF THE STRONG VERB.

A

TABLE II. PASSIVE.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قُتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلُ	يُقْتَلَنَّ	يُقْتَلُنَّ
f.	قُتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلُنَّ
2. m.	قُتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلُنَّ
f.	قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلَنَّ	تُقْتَلُنَّ
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلَنَّ	أُقْتَلُنَّ
Dual. 3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	...
f.	قُتِلَتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
2. c.	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
Plur. 3. m.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلْنَ	يُقْتَلُنَّ
f.	قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	...
2. m.	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلْنَ	تُقْتَلُنَّ
f.	قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	...
1. c.	قُتِلْنَا	نُقْتَلُ	نُقْتَلُ	نُقْتَلُ	نُقْتَلْنَ	نُقْتَلُنَّ

Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi. D

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Verbi.</i>
Sing. 3. m.	جَلَسَ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
	رَفَعَ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
	فَرَّقَ (2. m. فَرَّقَتْ)	يَفْرُقُ	افْرِقْ	فَرْقٌ
	خَشَنَ (2. m. خَشْنَتْ)	يَخْشُنُ	اخْشَنُ	خُشُونَةٌ
				خُشَانَةٌ

A

TABLE III. DERIVED FORMS

	II.	III.	IV.	V.	VI.
Active Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتِلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتِلْ
B N. Ag.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تُقْتَلُ	قِتَالٌ	إِقْتَالٌ	تَقْتُلُ	تَقَاتُلُ
	تُقْتَلُهُ	مُقَاتِلُهُ			
Passive Perf.	قُتِلَ	قُوتِلَ	أُقْتِلَ	تُقْتَلُ	تُقُوتِلُ
Imperf.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
C Nom. Pat.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ

TABLE IV. THE QUADRI-

ACTIVE.

	I.	II.	III.	IV.
Perf.	قَمِطَرَ	تَقَمِطَرَ	اِقْمِطَرَ	اِقْمِطَرَ
D Imperf.	يَقْمِطِرُ	يَتَقَمِطِرُ	يَقْمِطِرُ	يَقْمِطِرُ
Imperat.	قَمِطِرْ	تَقَمِطِرْ	اِقْمِطِرْ	اِقْمِطِرْ
N. Ag.	مَقْمِطِرٌ	مَتَقَمِطِرٌ	مَقْمِطِرٌ	مَقْمِطِرٌ
N. Verbi.	قَمِطَرَةٌ	تَقَمِطَرٌ	اِقْمِطَارٌ	اِقْمِطَارٌ
	قَمِطَارٌ			

OF THE STRONG VERB.

A

VII.	VIII.	IX.	X.	XI.
اِنْقَتَلَ	اِقْتَتَلَ	اِقْتَلَّ	اِسْتَقْتَلَ	اِقْتَالَ
يَنْقَتِلُ	يَقْتَتِلُ	يَقْتَلُّ	يَسْتَقْتِلُ	يَقْتَالُ
اِنْقَتِلْ	اِقْتَتِلْ	اِقْتَلْ	اِسْتَقْتِلْ	اِقْتَالَ B
مُنْقَتِلٌ	مُقْتَتِلٌ	مُقْتَلٌ	مُسْتَقْتِلٌ	مُقْتَالٌ
اِنْقَاتَالٌ	اِقْتَاتَالٌ	اِقْتِلَالٌ	اِسْتَقَاتَالٌ	اِقْتِيلَالٌ

اُنْقَتِلَ	اُقْتَتِلَ	اُسْتُقْتِلَ	C
يُنْقَتِلُ	يُقْتَتِلُ	يُسْتَقْتِلُ	
مُنْقَتِلٌ	مُقْتَتِلٌ	مُسْتَقْتِلٌ	

LITERAL VERB.

PASSIVE.

	I.	II.	III.	IV.	D
Perf.	قُمِطِرَ	تَقُمِطِرَ	اَقْمِطِرَ	اُقْمِطِرَ	
Imperf.	يُقْمِطِرُ	يَتَقْمِطِرُ	يُقَمِطِرُ	يُقْمِطِرُ	
N. Pat.	مَقْمِطِرٌ	مَتَقْمِطِرٌ	مَقْمِطِرٌ	مَقْمِطِرٌ	

A

TABLE V. a. FIRST FORM OF THE

ACTIVE.

Perfect.

Imperfect.

		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	مَدَّ	يَمُدُّ	يَمُدَّ	يَمُدُّ	يَمُدِّن	يَمُدِّن
	f. مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
	2. m. مَدَدْتُ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
B	f. مَدَدْتِ	تَمُدِّينَ	تَمُدِّي	تَمُدِّي	تَمُدِّن	تَمُدِّن
	1. c. مَدَدْتُ	أَمُدُّ	أَمُدَّ	أَمُدُّ	أَمُدِّن	أَمُدِّن
	Dual. 3. m. مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	...
	f. مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
	2. c. مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
C	Plur. 3. m. مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدِّن	يَمُدِّن
	f. مَدَدْنَ	يَمُدُّنَ	يَمُدُّنَ	يَمُدُّنَ	يَمُدُّنَّانِ	...
	2. m. مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدِّن	تَمُدِّن
	f. مَدَدْتُنَّ	تَمُدُّنَ	تَمُدُّنَ	تَمُدُّنَ	تَمُدُّنَّانِ	...
	1. c. مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمُدُّ	نَمُدِّن	نَمُدِّن

D

N. Ag.

N. Verbi.

Imperative.

			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	مَادَّ	مَدَّ	Sing. 2. m. أَمُدُّ	أَمُدِّن	أَمُدِّن
	f. مَادَّةَ		f. [أَمُدِّي]	أَمُدِّن	أَمُدِّن
			Dual. 2. c. [أَمُدَّا]	أَمُدَّانِ	...
			Plur. 2. m. [أَمُدُّوا]	أَمُدِّن	أَمُدِّن
			f. أَمُدُّنَ	أَمُدُّنَّانِ	...

VERBUM MEDIÆ RAD. GEMINATÆ.

A

PASSIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	مَدَّ	يَمَدُّ	يَمَدَّ	يَمَدِّ	يَمَدِّنْ	يَمَدِّنْ
f.	مَدَّتْ	تَمَدُّ	تَمَدَّ	تَمَدِّ	تَمَدِّنْ	تَمَدِّنْ
2. m.	مَدَدْتَ	تَمَدُّ	تَمَدَّ	تَمَدِّ	تَمَدِّنْ	تَمَدِّنْ
f.	مَدَدْتِ	تَمَدِّينَ	تَمَدِّي	تَمَدِّي	تَمَدِّنْ	تَمَدِّنْ
1. c.	مَدَدْتُ	أَمَدُّ	أَمَدَّ	أَمَدِّ	أَمَدِّنْ	أَمَدِّنْ
Dual. 3. m.	مَدَّا	يَمَدَّانِ	يَمَدَّا	يَمَدَّا	يَمَدَّانِ	...
f.	مَدَّتَا	تَمَدَّانِ	تَمَدَّا	تَمَدَّا	تَمَدَّانِ	...
2. c.	مَدَدْتُمَا	تَمَدَّانِ	تَمَدَّا	تَمَدَّا	تَمَدَّانِ	...
Plur. 3. m.	مَدُّوا	يَمَدُّونَ	يَمَدُّوا	يَمَدُّوا	يَمَدِّنْ	يَمَدِّنْ
f.	مَدَدْنَ	يَمَدَّدْنَ	يَمَدَّدْنَ	يَمَدَّدْنَ	يَمَدَّدَانِ	...
2. m.	مَدَدْتُمْ	تَمَدُّونَ	تَمَدُّوا	تَمَدُّوا	تَمَدِّنْ	تَمَدِّنْ
f.	مَدَدْتُنَّ	تَمَدَّدْنَ	تَمَدَّدْنَ	تَمَدَّدْنَ	تَمَدَّدَانِ	...
1. c.	مَدَدْنَا	نَمَدُّ	نَمَدَّ	نَمَدِّ	نَمَدِّنْ	نَمَدِّنْ
<i>Nom. Pat.</i> Sing. m. مَمْدُودٌ, f. مَمْدُودَةٌ.						

D

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Jussive.</i>	<i>Imperat.</i>
Sing. . . .			يَمَدُّ or يَمَدِّ	مَدَّ or مَدِّ
3. m.	قَرَّ	يَقَرُّ	يَقَرِّ or يَقَرِّ or يَقَرِّ	قَرِّ or قَرِّ or قَرِّ
	مَلَّ (2. m.)	يَمَلُّ	يَمَلِّ or يَمَلِّ or يَمَلِّ	مَلِّ or مَلِّ or مَلِّ

A TABLE V. *b*. DERIVED FORMS OF THE VERBUM
MEDIÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَّ	أَمَدَّ	تَمَادَّ	انْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
	or مَادَّ		or تَمَادَّ			
Imperf.	يُمَادُّ	يُمَدُّ	يَتَمَادُّ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمَدُّ
B	or يُمَادُّ		or يَتَمَادُّ			
Imperat.	مَادِّ	أَمَدِّ	تَمَادِّ	انْفَلِّ	اِمْتَدِّ	اِسْتَمَدِّ
		or أَمَدِّ			or اِمْتَدِّ	or اِسْتَمَدِّ
N. Ag.	مُؤَادِّ	مُؤَدِّ	مُتَمَادِّ	مُنْفَلِّ	مُؤْتَدِّ	مُسْتَمَدِّ
	or مُمَادِّ		or مُمَتَمَادِّ			
N. Verbi.	مِدَادٌ	إِمْدَادٌ	تِمَادٌ	انْفِلَالٌ	اِمْتِدَادٌ	اِسْتِمْدَادٌ
C	مُؤَادَّةٌ or مُمَادَّةٌ		or تِمَادٌ			
Passive Perf.	مُؤِدَّ	أُمِدَّ	تُؤِمِدَّ	انْفَلَّ	اُمْتَدَّ	اُسْتَمَدَّ
Imperf.	يُمَادُّ	يُمَدُّ	يَتَمَادُّ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمَدُّ
	or يُمَادُّ		or يَتَمَادُّ			
N. Pat.	مُؤَادِّ	مُؤَدِّ	مُتَمَادِّ	مُنْفَلِّ	مُؤْتَدِّ	مُسْتَمَدِّ
	or مُمَادِّ		or مُمَتَمَادِّ			

D The remaining forms present no irregularity ; e.g.

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
II. Act.	مَدَّ	يُمَدُّ	مَدِّ	مُؤَدِّ	تَمْدِيدٌ
Pass.	مُدِّ	يُمَدُّ		مُؤَدِّ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدَّدِ	مُتَمَدَّدِ	تَمَدُّدٌ
Pass.	تَمَدَّدَ	يَتَمَدَّدُ		مُتَمَدَّدِ	

TABLE VI. VERBUM PRIMÆ RAD. HEMZATÆ.

A

	I.	II.	III.	IV.	V.	VI.
Active Perf.	أَثَرَ or أَثَرَ	أَثَرَ	أَثَرَ	أَثَرَ	تَأَثَرَ	تَوَأَثَرَ or تَأَثَرَ
Imperf.	يَأْثُرُ or يَأْثُرُ	يُؤَثِّرُ	يُؤَثِّرُ	يُؤَثِّرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَأَثَّرُ
Imperat.	اِثْرِ or اِثْرِ	اِثْرِ	اِثْرِ	اِثْرِ	تَأَثَّرْ	تَوَأَثَّرْ or تَأَثَّرْ
N. Ag.	أَسْرُ	مُؤَثِّرُ	مُؤَثِّرُ	مُؤَثِّرُ	مُتَأَثِّرُ	مُتَوَأَثِّرُ or مُتَأَثِّرُ
N. Verbi.	أَسْرُ	إِثَارُ or تَأْثِيرُ	إِثَارُ	إِثَارُ	تَأَثَّرُ	تَوَأَثَّرُ or تَأَثَّرُ

مُؤَاثَرَةٌ

Passive Perf.	أُسِرَ	أُؤْثِرَ or أُؤْثِرَ	أُؤْثِرَ	أُؤْثِرَ	تُؤَثَّرَ or تُؤَثَّرَ	تُؤَوَثَّرَ or تُؤَثَّرَ
Imperf.	يُؤَسِّرُ	يُؤَثِّرُ	يُؤَثِّرُ	يُؤَثِّرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَأَثَّرُ
N. Pat.	مَأْسُورٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُتَأَثَّرٌ	مُتَوَأَثَّرٌ or مُتَأَثَّرٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VIII. Act.	اِثْبَرُ	يَاثِرُ	اِثْبَرُ	مُؤَثِّرُ	اِثْبَارُ D
Pass.	اُؤْثِرَ	يُؤَثِّرُ		مُؤَثِّرُ	
X. Act.	اِسْتَاثَرُ	يَسْتَاثِرُ	اِسْتَاثِرُ	مُسْتَاثِرُ	اِسْتِثَارُ
Pass.	اُسْتُؤْثِرَ	يُسْتَاثِرُ		مُسْتَاثِرُ	

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDLÆ RAD. HÈMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَئَرَ	بَوَسَ	لَامَ	لَاعَمَ	الَامَ
Imperf.	يَسْأَلُ	يَسَارُ	يَبُوسُ	يَلِمْ	يَلَامُ	يَلِمْ
	يَسْلُ	يَسِرُ				
Imperat.	اسْأَلْ	اسَارْ	ابوسْ	لِمْ	لَامْ	الِمْ
B	اسْلُ	اسِرْ				
N. Ag.	سَائِلٌ	سَائِرٌ	بَائِسٌ	مَلِمْ	مَلَامٌ	مَلِمْ
N. Verbi.	سُؤَالٌ	سُورٌ	بَأْسٌ	تَلِمْ	مَلَامَةٌ	الَامَ
Passive Perf.	سُئِلَ			لِمْ	لُوِمْ	الِمْ
Imperf.	يُسْأَلُ			يَلَامُ	يَلَامُ	يَلَامُ
C	يُسْلُ					
N. Pat.	مَسْئُولٌ			مَلَامٌ	مَلَامٌ	مَلَامٌ
	V.	VI.	VII.	VIII.	X.	
Active Perf.	تَلَامَ	تَلَاءَمَ	اِنْجَأَتْ	اِتَّامَ	اِسْتَلَامَ	
Imperf.	يَتَلَامُ	يَتَلَاءَمُ	يَنْجِئُثُ	يَلْتِمْ	يَسْتَلِمْ	
D	تَلَامْ	تَلَاءَمْ	اِنْجِئْثُ	اِتْتِمْ	اِسْتَلِمْ	
N. Ag.	مُتَلِمْ	مُتَلَاءَمٌ	مُنْجِئْثُ	مُلتِمْ	مُسْتَلِمْ	
N. Verbi.	تَلَوُومٌ	تَلَاوُومٌ	اِنْجِئَاثُ	اِتْتَامٌ	اِسْتِلَامٌ	
Passive Perf.	تَلْتِمْ	تَلُوِمْ	اُنْجِئْثُ	اِتْتِمْ	اُسْتَلِمْ	
Imperf.	يَتَلَامُ	يَتَلَاءَمُ	يَنْجِئَاثُ	يَلْتَامُ	يَسْتَلَامُ	
N. Pat.	مُتَلَامٌ	مُتَلَاءَمٌ	مُنْجِئَاثُ	مُلتَامٌ	مُسْتَلَامٌ	

TABLE VIII. VERBUM TERTIÆ RAD. HEMZATÆ.

A

	I.			II.	III.
Active Perf. 3. s. m.	بَرَأَ	هَنَا	خَطِئَ	دَنُوَ	بَارَأَ
f.	بَرَأَتْ	هَنَاتُ	خَطِئَتْ	دَنَوْتُ	بَارَأَتْ
2. s. m.	بَرَأْتَ	هَنَاتُ	خَطِئْتَ	دَنُوتُ	بَارَأْتَ
Imperf.	يَبْرَأُ	يَهْنِي	يَخْطِئُ	يَدْنُو	يَبَارِئُ
Imperat.	اِبْرَأْ	اِهْنِ	اِخْطِئْ	اَدْنُو	بَارِ
N. Ag.	بَارِئُ	هَانِي	خَاطِئُ	دَانِي	مَبَارِئُ
N. Verbi.	بَرُءٌ	هَنٌ	خَطْأٌ	دَنَاءَةٌ	مَبَارَةٌ

تَجَرِئُ دَنُوَةٌ

Passive Perf.	بُرِئَ	هِنِيَ	خُطِئَ	دُنِيَ	بُورِئَ
Imperf.	يُورِئُ	يُهِنَا	يُخْطِئُ	يُدْنِي	يُبَارِئُ
N. Pat.	مَبْرُوءٌ	مَهْنُوءٌ	مَخْطُوءٌ	مَدْنُوءٌ	مَبَارِئٌ

	IV.	V.	VI.	VII.	VIII.	X.
Active Perf.	اَبْرَأَ	تَبَرَأَ	تَبَارَأَ	اِنْسَبَأَ	اِهْتَنَأَ	اِسْتَبَرَأَ
Imperf.	يَبْرِئُ	يَتَبَرَأُ	يَتَبَارَأُ	يَنْسِبِي	يَهْتَنِي	يَسْتَبْرِئُ
Imperat.	اَبْرِئْ	تَبَرَأْ	تَبَارَأْ	اِنْسَبِ	اِهْتَنِ	اِسْتَبْرِئْ
N. Ag.	مَبْرِئٌ	مَتَبَرِئٌ	مَتَبَارِئٌ	مَنْسِبِي	مَهْتَنِي	مَسْتَبْرِئٌ
N. Verbi.	اِبْرَاءٌ	تَبْرُوءٌ	تَبَارُوءٌ	اِنْسَبَاءٌ	اِهْتِنَاءٌ	اِسْتِبْرَاءٌ
Passive Perf.	اُبْرِئَ	تُبْرِئَ	تُبُورِئَ	اُنْسِبِ	اُهْتِنِ	اُسْتَبْرِئَ
Imperf.	يُورِئُ	يُتَبَرَأُ	يُتَبَارَأُ	يُنْسَبِ	يُهْتَنِ	يُسْتَبْرِئُ
N. Pat.	مَبْرُوءٌ	مَتَبَرَأٌ	مَتَبَارَأٌ	مَنْسَبٌ	مَهْتَنٌ	مَسْتَبْرَأٌ

D

A TABLE IX. VERBA PRIMÆ RAD. و ET ی.

I.					
Active Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ
Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ
Imperat.	عِدْ	رِثْ	ضَعْ	اجْلُ	اِدُدْ
B N. Verbi.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ
	عِدَّةٌ	رِثَّةٌ	ضَعَّةٌ		
Passive Perf.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ
Imperf.	يُوْعَدُ	يُورِثُ	يُوضَعُ		يُودُّ
N. Pat.	مَوْعُودٌ	مَوْرُوثٌ	مَوْضُوعٌ		مَوْدُودٌ

C	IV.		VIII.		X.	
	أَوْجَبَ	أَيَسَّرَ	اتَّعَدَ	اتَّسَّرَ	اسْتَوْعَدَ	اسْتَيْسَّرَ
Active Perf.	أَوْجَبَ	أَيَسَّرَ	اتَّعَدَ	اتَّسَّرَ	اسْتَوْعَدَ	اسْتَيْسَّرَ
Imperf.	يُوجِبُ	يُيَسِّرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ
Imperat.	أَوْجِبْ	أَيَسِّرْ	اتَّعِدْ	اتَّسِرْ	اسْتَوْعِدْ	اسْتَيْسِرْ
N. Ag.	مَوْجِبٌ	مُيَسِّرٌ	مَتَّعِدٌ	مَتَّسِرٌ	مَسْتَوْعِدٌ	مَسْتَيْسِرٌ
D N. Verbi.	إِجَابٌ	إِيْسَارٌ	إِتِّعَادٌ	إِتِّسَارٌ	إِسْتِيعَادٌ	إِسْتَيْسَارٌ
Passive Perf.	أُوجِبَ	أُيَسَّرَ	اتُّعِدَ	اتُّسِرَ	اسْتُوعِدَ	اسْتُيْسِرَ
Imperf.	يُوجِبُ	يُيَسِّرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ
N. Pat.	مَوْجِبٌ	مُيَسِّرٌ	مَتَّعِدٌ	مَتَّسِرٌ	مَسْتَوْعِدٌ	مَسْتَيْسِرٌ

TABLE X. VERBUM MEDIÆ RAD. و.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولُ	يَقُلْ	يَقُولَنَّ	يَقُولُنْ
f.	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنْ
2. m.	قُلْتِ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنْ
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تَقُولُنْ
1. c.	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	أَقُولَنَّ	أَقُولُنْ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُونَ	...
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُونَ	...
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	نَقُولَنَّ	نَقُولُنْ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ	قُولُنْ
f.	قَائِلَةٌ		f.	قُولِي	قُولَنَّ	قُولُنْ
			Dual. 2. c.	قُولَا	قُولَانِ	...
			Plur. 2. m.	قُولُوا	قُولَنَّ	قُولُنْ
			f.	قُلْنَ	قُلْنَ	...

A TABLE XI. VERBUM MEDIÆ RAD. ی.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>			<i>Imperfect.</i>				
			<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	سَارَ	یَسِيرُ	یَسِيرُ	یَسِيرَ	یَسِرْ	یَسِيرَنَّ	یَسِيرُنْ
	f. سَارَتْ	تَسِيرُ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
	B 2. m. سِرَتْ	تَسِيرُ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرُنْ
	f. سِرَتْ	تَسِيرِنَ	تَسِيرِنَ	تَسِيرِی	تَسِيرِی	تَسِيرَنَّ	تَسِيرُنْ
	1. c. سِرْتُ	أَسِيرُ	أَسِيرُ	أَسِرْ	أَسِرْ	أَسِيرَنَّ	أَسِيرُنْ
Dual. 3. m.	سَارَا	یَسِيرَانِ	یَسِيرَانِ	یَسِيرَا	یَسِيرَا	یَسِيرَانَّ	...
	f. سَارَتَا	تَسِيرَانِ	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
	2. c. سِرْتُمَا	تَسِيرَانِ	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
C Plur. 3. m.	سَارُوا	یَسِيرُونَ	یَسِيرُونَ	یَسِيرُوا	یَسِيرُوا	یَسِيرُونَّ	یَسِيرُونْ
	f. سِرْنَ	یَسِرْنَ	یَسِرْنَ	یَسِرْنَ	یَسِرْنَ	یَسِرْنَ	...
	2. m. سِرْتُمْ	تَسِيرُونَ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَّ	تَسِيرُونْ
	f. سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	...
	1. c. سِرْنَا	نَسِيرُ	نَسِيرُ	نَسِرْ	نَسِرْ	نَسِيرَنَّ	نَسِيرُنْ
D	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>				
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>		
Sing. m.	سَائِرْ	سَیِّرْ	Sing. 2. m.	سِرْ	سِيرَنَّ	سِيرُنْ	سِيرُنْ
	f. سَائِرَةٌ			f. سِيرِی	سِيرَنَّ	سِيرُنْ	سِيرُنْ
			Dual. 2. c.	سِيرَا	سِيرَانَّ	...	...
			Plur. 2. m.	سِيرُوا	سِيرُونَّ	سِيرُونْ	سِيرُونْ
			f.	سِرْنَ	سِرْنَ	...	...

TABLE XII. VERBA MEDLÆ RAD. و ET ی.

A

PASSIVE VOICE OF THE FIRST FORM.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	قِيلَ	يُقَالُ	يُقَالُ	يُعَلَّ	يُقَالَنَّ	يُقَالُنَّ
f.	قِيلَتْ	تُقَالُ	تُقَالُ	تُعَلَّ	تُقَالَنَّ	تُقَالُنَّ B
2. m.	قِيلْتَ	تُقَالُ	تُقَالُ	تُعَلَّ	تُقَالَنَّ	تُقَالُنَّ
f.	قِيلْتِ	تُقَالِينَ	تُقَالِي	تُعَالِي	تُقَالِينَ	تُقَالِينَ
1. c.	قِيلْتُ	أُقَالُ	أُقَالُ	أُعَلَّ	أُقَالَنَّ	أُقَالُنَّ
Dual 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُعَالَا	يُقَالَانِ	...
f.	قِيلْتَا	تُقَالَانِ	تُقَالَا	تُعَالَا	تُقَالَانِ	... C
2. c.	قِيلْتُمَا	تُقَالَانِ	تُقَالَا	تُعَالَا	تُقَالَانِ	...
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُعَالُوا	يُقَالُونَ	يُقَالُونَ
f.	قِيلْنَ	يُعَلْنَ	يُعَلْنَ	يُعَلْنَ	يُعَلْنَ	...
2. m.	قِيلْتُمْ	تُقَالُونَ	تُقَالُوا	تُعَالُوا	تُقَالُونَ	تُقَالُونَ
f.	قِيلْتُنَّ	تُعَلْنَ	تُعَلْنَ	تُعَلْنَ	تُعَلْنَ	... D
1. c.	قِيلْنَا	نُقَالُ	نُقَالُ	نُعَلَّ	نُقَالَنَّ	نُقَالُنَّ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعَةٌ, مَبِيعٌ

A TABLE XIII. VERBA MEDIÆ RAD. و ET ی.

THE DERIVED FORMS.

	IV.	VII.	VIII.	X.
Active Perf. 3. s. m.	أَقَالَ	اِنْشَالَ	اِقْتَالَ	اِسْتَقَامَ
2. s. m.	أَقَلْتِ	اِنْشَلْتِ	اِقْتَلْتِ	اِسْتَقِمْتِ
B Imperf.	يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
Imperat.	أَقِلْ	اِنْشَلْ	اِقْتَلْ	اِسْتَقِمْ
N. Ag.	مُقِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	اِقَالَةً	اِنْشِيَالٌ	اِقْتِيَالٌ	اِسْتِقَامَةٌ
Passive Perf.	أُقِيلَ	اُنْشِيَ	اُقْتِيلَ	اُسْتَقِيمَ
C Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.	مُقَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.
Active Perf.	سَيَّرَ قَوْلٌ	سَايَرَ قَاوِلٌ	تَسَيَّرَ تَقْوَلٌ	تَسَايَرَ تَقَاوِلٌ
Imperf.	يُسَيِّرُ يَقْوَلٌ	يُسَايِرُ يُقَاوِلُ	يَتَسَيَّرُ يَتَقْوَلُ	يَتَسَايِرُ يَتَقَاوِلُ
D N. Verbi.	تَسْيِيرٌ تَقْوِيلٌ	مُسَايِرَةٌ مَقَاوِلَةٌ	تَسْيِيرٌ تَقْوَلٌ	تَسَايِيرٌ تَقَاوِلٌ
Passive Perf.	سُيِّرَ قَوْلٌ	سُوِيَ قَوْوِلٌ	تُسَيَّرَ تَقْوَلٌ	تُسَوَّيَرُ تَقْوَوِلٌ

IX. Perf. اِسْوَدَّ Imperf. يَسْوَدُ N. Verbi. اِسْوَدَادٌ

XI. اِسْوَادٌ يَسْوَادُ اِسْوِيدَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و,
MEDIÆ RAD. FETHATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونْ	يَنْدُونْ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ	تَنْدُونْ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ	تَنْدُونْ B
f.	نَدَوْتِ	تَنْدِينَ	تَنْدِي	تَنْدِي	تَنْدِينَ	تَنْدِينَ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونْ	أَنْدُونْ
Dual. 3. m.	نَدَا	يَنْدَوَانِ	يَنْدُوا	يَنْدُوا	يَنْدَوَانِ	...
f.	نَدَتَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	...
2. c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	... C
Plur. 3. m.	نَدُوا	يَنْدُونْ	يَنْدُوا	يَنْدُوا	يَنْدُنْ	يَنْدُنْ
f.	نَدُونْ	يَنْدُونْ	يَنْدُونْ	يَنْدُونْ	يَنْدُونَانِ	...
2. m.	نَدَوْتُمْ	تَنْدُونْ	تَنْدُوا	تَنْدُوا	تَنْدُنْ	تَنْدُنْ
f.	نَدَوْتُنْ	تَنْدُونْ	تَنْدُونْ	تَنْدُونْ	تَنْدُونَانِ	...
1. c.	نَدَوْنَا	نَنْدُو	نَنْدُو	نَنْدُ	نَنْدُونْ	نَنْدُونْ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	نَادِ	نَدُو	Sing. 2. m.	أَنْدُ	أَنْدُونْ	أَنْدُونْ
f.	نَادِيْةُ		f.	أَنْدِي	أَنْدِيْ	أَنْدِيْ
			Dual. 2. c.	أَنْدُوا	أَنْدَوَانِ	...
			Plur. 2. m.	أَنْدُوا	أَنْدُنْ	أَنْدُنْ
			f.	أَنْدُونْ	أَنْدُونَانِ	...

A TABLE XV. VERBUM TERTIÆ RAD. ی,
MEDIÆ RAD. FETHATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
B	Sing. 3. m. رَمَى	يَرْمَى	يَرْمَى	يَرْمَ	يَرْمِينَ	يَرْمِينَ
	f. رَمَتْ	تَرْمَى	تَرْمَى	تَرْمَ	تَرْمِينَ	تَرْمِينَ
	2. m. رَمَيْتَ	تَرْمَى	تَرْمَى	تَرْمَ	تَرْمِينَ	تَرْمِينَ
	f. رَمَيْتِ	تَرْمِينَ	تَرْمَى	تَرْمَى	تَرْمَنَّ	تَرْمَنَّ
	1. c. رَمَيْتُ	أَرْمَى	أَرْمَى	أَرْمَ	أَرْمِينَ	أَرْمِينَ
C	Dual. 3. m. رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	...
	f. رَمَيَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
	2. c. رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	...
	Plur. 3. m. رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُنَ	يَرْمُنَ
	f. رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	يَرْمِيَانِ	...
	2. m. رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُنَ	تَرْمُنَ
	f. رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	تَرْمِيَانِ	...
	1. c. رَمَيْنَا	نَرْمَى	نَرْمَى	نَرْمَ	نَرْمِينَ	نَرْمِينَ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>		
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
D Sing. m.	رَامَ	رَمَى	Sing. 2. m.	إَرْمِ	إَرْمِينَ
	f. رَامِيَّةً		f.	إَرْمِي	إَرْمُنَ
			Dual. 2. c.	إَرْمِيَا	إَرْمِيَانِ
			Plur. 2. m.	إَرْمُوا	إَرْمُنَ
			f.	إَرْمِينَ	إَرْمِيَانِ

TABLE XVI. VERBA TERTIÆ RAD. و ET ی, A
 MEDIÆ RAD. KÈSRATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضِيَنَّ	يَرْضِيَنَّ
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ
2. m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِيَنَّ	تَرْضِيَنَّ B
f.	رَضَيْتِ	تَرْضِيَنَّ	تَرْضَى	تَرْضَى	تَرْضِيَنَّ	تَرْضِيَنَّ
1. c.	رَضِيتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضِيَنَّ	أَرْضِيَنَّ
Dual. 3. m.	رَضِيََا	يَرْضِيَانِ	يَرْضِيَا	يَرْضَا	يَرْضِيَانِ	...
f.	رَضِيَتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضَا	تَرْضِيَانِ	...
2. c.	رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضَا	تَرْضِيَانِ	...
Plur. 3. m.	رَضُوا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوْنَ	C
f.	رَضِينَ	يَرْضِينَ	يَرْضِينَ	يَرْضِينَ	يَرْضِينَانِ	...
2. m.	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوْنَ	تَرْضَوْنَ
f.	رَضَيْتُنَّ	تَرْضِينَ	تَرْضِينَ	تَرْضِينَ	تَرْضِينَانِ	...
1. c.	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضِيَنَّ	نَرْضِيَنَّ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	رَاضٍ	رَضَا	Sing. 2. m.	اِرْضَ	اِرْضِيَنَّ	اِرْضِيَنَّ
f.	رَاضِيَةٌ	رَضَوَانِ	f.	اِرْضَى	اِرْضِيَنَّ	اِرْضِيَنَّ
			Dual. 2. c.	اِرْضَا	اِرْضِيَانِ	...
			Plur. 2. m.	اِرْضَوْا	اِرْضَوْنَ	اِرْضَوْنَ
			f.	اِرْضِينَ	اِرْضِينَانِ	...

A TABLE XVII. VERBA TERTIÆ RAD. و ET ی.

PASSIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>			<i>Imperfect.</i>				
			<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
B	Sing. 3. m.	نُدِيَ	يُنْدَى	يُنْدَى	يُنْدَ	يُنْدَيْنَ	يُنْدَيْنَ
	f.	نُدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنَ	تُنْدَيْنَ
	2. m.	نُدِيْتَ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنَ	تُنْدَيْنَ
	f.	نُدِيْتِ	تُنْدَيْنَ	تُنْدَى	تُنْدَى	تُنْدَيْنَ	تُنْدَيْنَ
	1. c.	نُدِيْتُ	أُنْدَى	أُنْدَى	أُنْدَ	أُنْدَيْنَ	أُنْدَيْنَ
C	Dual. 3. m.	نُدِيَا	يُنْدِيَانِ	يُنْدِيَا	يُنْدِيَا	يُنْدِيَانِ	...
	f.	نُدِيَتَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	...
	2. c.	نُدِيَتُمَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	...
D	Plur. 3. m.	نُدُوا	يُنْدَوْنَ	يُنْدُوا	يُنْدُوا	يُنْدَوْنَ	يُنْدَوْنَ
	f.	نُدِينَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَانِ	...
	2. m.	نُدَيْتُمْ	تُنْدَوْنَ	تُنْدُوا	تُنْدُوا	تُنْدَوْنَ	تُنْدَوْنَ
	f.	نُدَيْتُنَّ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَانِ	...
	1. c.	نُدَيْنَا	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيْنَ	تُنْدَيْنَ

Nom. Pat. Sing. m. مَندُوּ *f.* مَندُوَّةُ

مَرمِيَّةُ مَرمِيٌّ

TABLE XVIII. VERBA TERTIÆ RAD. و ET ی. A

THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقَضِّي	يُقَاضَى	يُقَضَّى	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قَضِّ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضَ B
N. Ag. m.	مُقَضِّ	مُقَاضٍ	مُقَضِّ	مُتَقَضِّ	مُتَقَاضٍ
f.	مُقَضِّةٌ	مُقَاضِيَةٌ	مُقَضِّةٌ	مُتَقَضِّةٌ	مُتَقَاضِيَةٌ
N. Verbi.	تَقْضِيَةٌ	مُقَاضَاةٌ	إِقْضَاءٌ	تَقْضٍ	تَقَاضٍ
		قَضَاءٌ			
Passive Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقَضَّى	تُقَاضَى
Imperf.	يُقَضَّى	يُقَاضَى	يُقَضَّى	يَتَقَضَّى	يَتَقَاضَى C
N. Pat. m.	مُقَضَّى	مُقَاضَى	مُقَضَّى	مُتَقَضَّى	مُتَقَاضَى
f.	مُقَضَّاةٌ	مُقَاضَاةٌ	مُقَضَّاةٌ	مُتَقَضَّاةٌ	مُتَقَاضَاةٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VII. Act.	انْقَضَى	يَنْقَضِي	انْقَضِ	مُنْقَضٍ	انْقِضَاءٌ
Pass.	انْقُضِيَ	يُنْقَضَى		مُنْقَضَى	D
VIII. Act.	اِقْتَضَى	يَقْتَضِي	اِقْتَضِ	مُقْتَضٍ	اِقْتِضَاءٌ
Pass.	اِقْتُضِيَ	يُقْتَضَى		مُقْتَضَى	
X. Act.	اسْتَقْضَى	يَسْتَقْضِي	اسْتَقْضِ	مُسْتَقْضٍ	اسْتِقْضَاءٌ
Pass.	اسْتَقْضِيَ	يُسْتَقْضَى		مُسْتَقْضَى	

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